THE GUIDE UNTO True Bleſſedneſs;

OR,

A Body of the Doctrine OF THE SCRIPTURES,

Directing Man to the ſaving Knowledg of GOD.

Collected by SAM. CROOK.

The ſeventh Edition.

2 TIM. 3. 15.

Thou haſt known the holy Scriptures of a Childe, which are able to make thee wiſe unto ſalvation, through the Faith which is in Chriſt Jeſus.

London, Printed by *Ja. Fleſher*, and are to be ſold by *Richard Royſton* at the Angell in Ivye-lane. 1650.

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The seventh Edition.

TIMES.

Thou hast known the holy Scriptures of a Child, which are able to make thee wise unto salvation, through the Faith which is in Christ Jesus.

London, Printed by *Jn. Flesher*, and are to be sold by *Richard Royston* at the Angel in Ivy-lane. 1650.

To the Right Worſhipful

Sir *Arthur Cappel*, Kt.

His ſingular good Patron; the Author wiſheth, what the Work deſcribeth.

O whom, under Chriſt, ſhould I render this account *of my poor* Labors *in my charge but unto your ſelf, Right Worſhipful, by whoſe means the Lord vouchſafed me ſo* free *and comfortable an* entrance *thereinto? It is the Lord Jeſus* the door of the ſheep, *of whom you have obtained this mercy, rather to be, among few, a faithful* door-keeper in his houſe, then to dwel *with many in the Simoniacal* tabernacles of wickedneſs. *Neither ſhall it ever repent you, that you have not drunk of thoſe* ſtoln waters, *or rather of that* blood of ſouls, *wherewith too many in theſe gold-thirſty days, do purchaſe* Aceldama *unto them and theirs. Let others*

enrich themselves with the wages of unrighteousness; *let them make their boast of their covetous desire, and bless themselves in their contempt of the Lord; but* let the Lord keep this for ever in the purpose of the hearts of his servants, *to deal faithfully and uprightly in so honorable and weighty a trust. And let such as have found this blessing, in these corrupt days, to have a free access to the work and charge of the Ministery, thankfully acknowledg the same both to God and man. Amongst whom I gladly profess my self to be one; and therefore to the honor of God, and the just acknowledgment of your Christian integrity, I commend this Work to your worthy Name and Patronage: Your example to the memory and imitation of posterity; and your self with all your Worshipful Family, to the holy direction and safe tuition of Almighty God.*

Your Worships in Christ,
ever bounden,

SAM. CROOK.

TO

TO THE

Christian Readers,

Especially those of my Charge, the Inhabitants of *Wrington* in *Somersetshire*.

Christian Reader,

BLessedness is the *Alpha* and *Omega* of man, the beginning of nature, and the end of Grace. The Natural Philosopher in his inquest of Happiness layeth this ground, *That all things desire that which either in truth, or in opinion is good for them*; and that onely good, which tendeth unto the onely good, the uttermost end and perfection of their several Natures. But where *Philosophy* *Arist. Ethic. l. c. 1.*

ends, *Religion* begins; or rather, where *Reason* fails, *Grace* supplies, proclaiming *all*, that nature (in the blindness of corruption) accounts excellent, to be *vanity of vanities*; and the *end of all and whole of man, to be the fear of God, and the keeping of his Commandments*, and that with respect to the last *Judgment*, wherein all works of men, *whether good or evil, though never so secret, shall come to light and trial*; and receive their due reward. Yea, so far was Reason mistaken in the matter of *Blessedness*, that it could not truly define so much as the happiness and perfection of the brute Creature; which the Scripture sheweth to be the *Revelation and glorious Redemption of the sons of God*. Wherefore as it is evident in nature that all men seek blessedness: so it is apparent

Eccl. 1. 2. and 12. 13, 14.

Rom. 8. 19, 21.

rent in experience, that there is no man that can attain thereto without a ſupernatural Guide; without which, we ſee that touching *Bleſſedneſs*, there are as many mindes as men, as many ways as wits; every one croſſing other, and ſo all proving that all are inſufficient.

For this cauſe I have framed this Treatiſe for a direction to that, which all men ſeek and ſo few finde. Wherein from the ground of Nature, as of that *light which enlightneth every man that cometh into the world*, I endevour to raiſe the building of ſaving Knowledg. John 1. 9.

Although (to ſpeak properly) the light of Nature ſheweth rather the neceſſity, then the way to ſaving Knowledg, and is rather a ground of enquiry, then a means of attaining thereto. For all that Nature can

truly determine, and articulately pronounce concerning this matter, is, That Bleſſedneſs is to be ſought, and ſuch a bleſſedneſs, as may ſort with the nature of man the Seeker; eſpecially in regard of his better part, which is his ſoul: The reſt well may ſhe ſtammer at; as that the ſoul is not onely a reaſonable, but alſo a religious and immortal Spirit, and therefore cannot be bleſſed without the everlaſting fellowſhip and favor of God, to whom ſhe is by band of conſcience obliged. But plainly to utter theſe (more then metaphyſical) truths, is of ſuch onely, whoſe *tongue-ſtring is looſed, and to whom the Lord hath ſaid*, Ephphata, *be opened.* And with this help, Reaſon it ſelf will yet go further, and ſay, That the means of acquaintance and fellowſhip with God, can

Mark 7. 34, 35.

be

be no other, then thoſe which himſelf affordeth, and namely his Word, the onely infallible *Index* of the Minde of the Speaker; and therefore it cannot but reject, as uncertain and unſafe, whatſoever the preſumptuous boldneſs of fleſh and blood obtrudeth againſt, or beſides this rule.

And yet further touching the tryal of this touch-ſtone, whether it be the Word of God, or no. Reaſon it ſelf will acknowledg, that (whatſoever inducements may be from the authority of thoſe whom we credit and reſpect) none but God himſelf can throughly reſolve us of it; and that either by the apparent traces of Divine Majeſty in the *letter* of the *Scripture*, or by the ſecret *teſtimony* of the ſame *Spirit* that inſpired it, inclining the heart of the Reader

or Hearer, to embrace and ſubſcribe unto the authority of it. So that now the true beleever may ſay unto the Church, as thoſe Converts to the Woman of *Samaria*, *Now we beleeve not becauſe of thy ſaying, for we have heard him our ſelves.*

Joh.4.42.

Unto Reaſon thus inlightned, or willing thus to be inlightned, I hope my manner of proceeding in this Treatiſe will ſeem reaſonable; wherein I have with the uttermoſt of my poor ability, faithfully endevoured to compriſe the whole Body of the Heavenly Doctrine of the Scriptures, guiding men unto the ſaving Knowledg of God in Chriſt; and that in ſuch a method, as upon long and ſerious penſitation, I have judged moſt meet, to bring light to the Matter, and eaſe both for Underſtanding

derſtanding and Memory, to the Reader.

A ſubject, I grant, not of ſo pleaſing a ſtrain, either to the Writer, or to the Reader, as ſome other Treatiſes, which afford more liberty of invention and diſcourſe. But I have learned of the bleſſed Apoſtle of the *Gentiles*, *not to be grieved to write theſe ſame* (ſeeming trivial) *things unto you*; knowing that even from theſe things is the *experience beſt* taken *of Chriſt, ſpeaking in the Miniſter*, (and therefore even from theſe points doth the ſame Apoſtle avouch his *underſtanding in the myſtery of Chriſt*,) and withal being aſſured, that *for you it is a ſure courſe to be always put in remembrance of theſe things, though ye have knowledg, and be eſtabliſhed in the preſent truth.* Phil. 3. 1. 2 Cor. 13. 3. Eph. 3. 4. 2 Pet. 1. 12.

The experience of eleven yeers

yeers hath taught me, that it is not enough to teach in publike, unleſs the Auditors have care and means to inſtruct themſelves, and one another privately at home. For which purpoſe, I have framed this Treatiſe by way of Queſtion and Anſwer, a way moſt familiar for inſtruction, whereby every one, even in private, may examine another, or himſelf, and whereby the ſpirit both of the anſwerer, and of all that attend, is ſtirred up to bethink themſelves what might be moſt aptly anſwered, to the queſtion propounded. Neither have I done this in the larger Treatiſe onely; but alſo extracted an Abridgment of the ſubſtance thereof, in a far briefer draught for the private uſe of Chriſtian families, and help of the weaker ſort; *That becoming all things to all men,*

1 Cor. 9. 22.

I might by all means save some.

Wherefore, as I have *out of my penury cast in all that I had, even these two mites, into the treasury of the Church*: So I earnestly desire thee, Christian Reader (especially you that are of my Charge, beloved in our Lord Jesus, to whom as my Labors are principally due, and most familiar; so from you, above others, I expect this retaliation) to imploy this our Lords talent, now in thy hands, for thy own best advantage, and of those that are committed unto thee by the Lord. Luke 21. 4.

So shalt thou settle thy self, and them, upon the ground of saving Truth. So shalt thou be prepared to *give answer to every man, that shall ask of thee a reason of the hope that is in thee.* So shalt thou be able to make far greater and sweeter benefit of what- 1 Pet. 3 15. Isai. 8. 6.

whatſoever thou ſhalt hear out of the Word Preached; which unto thoſe that are ignorant of the grounds of Religion, or *deſpiſe theſe waters of Shiloah, becauſe they run ſoftly*, is many times unprofitable or unſavory. So ſhalt thou not be *plucked away with the error of the wicked* (whoſe *itching ears*, and hearts *not loving the truth*, are eaſily *corrupted from the ſimplicity that is in Chriſt*) and ſo *fall from thine own ſtedfaſtneſs*; *but grow in grace, and in the knowledg of our Lord and Saviour Jeſus Chriſt*. Finally, *Walking according to this rule, peace be upon thee, and mercy, as upon the Iſrael of God*. Amen.

Thine in the common Faith,
and ſervice of our
Lord Jeſus,
Sam. Crook.

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An

An Admonitory

PREFACE

TOUCHING

This Guide to Blessedness, and of the nature and benefit of this kinde of teaching.

IF in our short travels and journies, upon this Earth, there be such comfort in a *Companion*, as the *two Disciples, travelling toward Emaus* [a], took in each other, and both in the third (unknown) who joyned with them; and many times such needful use of a *Guide*, as wandring [b] *Joseph* found of the man that directed him to *Dothan* unto his Brethren: How much greater is both the delight and necessity of a faithful *Companion* and *Guide*,

[a] Luke 24. 13.

[b] Gen. 37. 15.

Guide, in our long and difficult passage from Earth to Heaven? A way so little known or haunted of natural men, that we may, with apt resemblance, call it, *The path which no* [c] *fowl hath known, neither hath the Kites eye seen it, nor the Lyons whelps have not walked in it, nor the Lyons passed thereby.* Surely, we may well apply hereto, that of the [d] Prophet, *O Lord, I know that the way of man is not in himself, neither is it in man that walketh to direct his steps.* So that here *Solomons* [e] *Væ soli*, may justly take place: *Wo* indeed *to him that is* thus *alone*, hopeless to finde the way of peace. For *how can I* [f] (may he say, with the *Eunuch*, in the like case) *except I had a guide?* Great cause have we then, thankfully to acknowledg the goodness of the Lord, who as he guided his people into [g] *Canaan* by *a cloudy and firy pillar*, and conducted the wisemen unto *Christ* by a [h] *star* to their exceeding comfort: So hath he set before us, both the examples of his Saints, as well living, as already perfected, as a

c Job 28. 7.

d Jere. 20. 23.

e Eccles. 4. 10.

f Acts 8. 31.

g Exod. 13. 21.

h Matth. 2. 9, 10.

[i] *cloud*

i *cloud of witneſſes*; and many a *ſtar* (if we may ſo call, afore the time, ſuch as by their holy Labors in the Word, ſeek *to* k *turn ſinners unto righteouſneſs*) to direct us in the way to the celeſtial *Canaan*. Thus doth the Lord keep promiſe with his Church, ſending the *ſpirit of* l *truth to lead us into all truth*; partly while he ſets up his ſervants and inſtruments, furniſhed with callings, gifts, and faithfulneſs, to ſhew unto us the way of ſalvation; and partly while he adviſeth and diſpoſeth us his people, m *to get us forth by the ſteps of the flock, and to feed our kids by the tents of the Shepherds*, that is, to make us of the fellowſhip of Saints, and of the holy Labors of thoſe *Maſters* of the n *aſſemblies*, to whom *Chriſt the chief Shepherd* hath given the words of Wiſdom.

i Heb. 12. 1.
k Dan. 12. 3.
l John 16. 13.
m Cant. 1. 7.
n Eccleſ. 12. 11.

Among many of which, who both by word and writing do employ the *talent* they have received of the *Lord Jeſus*, we may well account for one the *Author* of this *work*; which in regard of his end

and

and aim, to direct men unto salvation, well hath he termed, *A guide unto true blessedness*, and such a *Guide* (if I mistake not) as for the method, variety, brevity, perspicuity, and evidence of selected testimonies of holy Scripture, may promise unto the Reader a sufficient reward for his pains, in more then one perusal.

But not intending to insist in this particular *Treatise*, whose approbation I had rather resign to the judicious Reader: That which I have propounded to my self in this *Admonitory Preface*, is, *First* to speak something of the *nature* and *use* of this *kinde* of teaching by way of *Dialogue* in Questions and Answers; and *secondly*, thereupon to *exhort* and *stir up* my self and fellow-laborers in *special*, for the good of others, and all Christians in *general*, for their own profit, to make good use of this, and the like patterns of wholsome doctrine, fited for this kinde of instruction. The *nature* and *use* whereof that we may the better understand, we are

to

to consider, *first*, under what *names* and *terms* the judgment and practise of the *Church* hath been derived unto us touching this *manner* of Teaching; and *afterwards* the *effect* and *extent* hereof, both in respect of the *persons* so instructed, and of the *matter* so delivered. The name of *Catechizing* therefore, now in use among us, hath his original from a * Greek word, that signifies to *sound* or *resound*, as by an *echo*; and is applied, even by Heathen writers, unto that kinde of teaching, which is by word of mouth, sounding in the ear of him that is taught; and specially unto the teaching of the first rudiments of any Science whatsoever. In which sense, by Christian Writers it is also used, to signifie any kinde of vocal instruction or ° *information*; namely, that whereby the elements and principles of Christian doctrine, are made known unto the hearers; as among others that place proveth, *Luke* 1. 4. *That thou mayest know the certainty of those things wherein thou hast been* [instructed, or] *catechized,*

* κατηχέω

° Acts 21. 21.

p κατηχέω. q κατηχέω. r κατηχῶν. s חנך

p *catechized*, and that of the Apoſtle, *Gal. 6. 6. Let him that is* [taught or] q *catechized in the Word, make him that* [teacheth or] r *catechizeth him partaker of all his good.* The s word that anſwereth hereunto in the Hebrew, (and from whence holy *Henoch* had his name, importing his nurture in the fear of God) ſignifies to *inſtruct* or *train up*, even from childhood, as alſo to *initiate* or *dedicate*, and is noted by the learned in that tongue, to ſignifie ſuch a kinde of Teaching, as doth by little and little (*line unto line, precept unto precept, here a little, and there a* t *little*, as the Prophet *Iſaiah* ſpeaketh) inform the weak capacity of the Learner; as it is uſed of *Solomon*, adviſing the Parent, u *to train up* [or catechize] *his children in the way they ſhould go*; from whence thoſe three hundred and eighteen of *Abrahams* houſhold Army, are ſaid to be *his trained* (or catechized) *ſervants*.

t Iſai. 28. 13.

u Prov. 22. 6. See the new tranſlat. marg. Gen. 14. 4. חניך

Now that the manner of this inſtruction was by way of Queſtion and Anſwer (the uſual manner of catechizing

catechizing among us) it may appear, partly from the nature of the Greek word, which carrieth an *echo* in his name, and partly from Reaſon it ſelf, and the practiſe of the Maſters of Reaſon, who approve this manner of inſtruction, as fitteſt to convey from hand to hand the elements of any Art or Science whatſoever; and why not then of Chriſtianity, which is to be learned even by the ſame Organs of the Body, and Faculties of the Minde? Unto which form alſo the very word uſed by *Moſes*, enjoyning this duty hath ſome reſpect; *for thou ſhalt repeat theſe words* (ſaith [x] he) *unto thy children*, or (as the word primarily ſignifieth [y]) thou ſhalt [z] *whet* or *ſharpen* them upon thy children. What is it to *repeat* them, but to make them, as it were, a [a] *proverb* in every ones mouth, as well the childes, as the fathers? or what is it to whet *them*, but often to ſtrike them to and fro upon the ear and tongue of the childe, that they may the better faſten both on his memory and

[x] Deut. 6. 7.
[y] שנן Deut. 32. 41.
[z] שננתה
[a] Deut. 18. 7.

conſcience? Neither are we without ſome foot-ſteps of the practiſe of this kinde of teaching in the ancient Church of the *Jews*: for thus it was foretold and appointed, that the *children ſhould aſk their parents*, as touching the ſervice of the [b] *Paſſeover*, and touching the [c] *ſtones* erected in the River *Jordan*, *&c.* yea, and that young people (as *Paul* [d] brought up at the feet of *Gamaliel*) were thus, by Queſtion and Anſwer, inſtructed by the Jewiſh Doctors, appears by that fact of our Saviour (though in reſpect of his wiſdom and carriage therein, extraordinary) [e] *ſitting in the midſt of the Doctors, hearing them, asking them queſtions, and giving anſwer unto their queſtions.*

b Exod. 12. 26.
c Joſh. 4. 6.
d Acts 22. 3.
e Luke 2. 46.

But in the *Chriſtian Church*, as neerer and better known to us, we have evident traces of this exerciſe, and that even from the Apoſtles times; wherein the *foundation* of Chriſtianity, called the *principles of the Doctrine of Chriſt*, [f] as of *Repentance from dead works, of faith towards God, of the reſurrection of*

f Heb. 6. 1.

the

the dead, and of *eternal judgment*, were delivered (as ſome [g] have conceived thoſe words, *the doctrine of baptiſms, and laying on of hands* to import) with reſpect either to the *Baptiſm* of ſuch as were of *yeers* converted to the Faith, or to the *laying on of hands* on ſuch, as being baptized in *infancy*, were after upon examination of their growth in the knowledg of thoſe principles, *confirmed* by impoſition of hands, and ſo admitted unto the other Sacrament of the Lords Supper: Both which ſorts of Learners yet under trial, were called *catechumeni*, that is, ſuch as were ſubject unto the order of Catechizing. And that this was performed by way of Queſtion and Anſwer appeareth, as by the conference between *Philip* [h] *and the Eunuch*, ſo by theſe forms yet retained (*Credis? Credo. Abrenuntias? Abrenuntio.*) Whereto the Apoſtle *Peter* ſeemeth alſo to have reſpect, when he would have Chriſtians [i] *ready to give an anſwer to every man that ſhould ask them a reaſon of the hope that is in them*:

[g] Urſin.

[h] Acts 8. 36, 37.

[i] 1 Pet. 3. 15.

Aud when afterwards he defineth *Baptiſm* [k] to be *not the putting away of the filth of the fleſh, but the anſwer* (or ſtipulation [l]) *of a good conſcience toward God, &c.* that is, the entring into Covenant with God, to beleeve what he promiſeth, and to renounce what he abhorreth; and that profeſſed by anſwering unto thoſe demands propounded in the Name of God to the party to be baptized or confirmed. Whereunto *Tertullian* [m] affirmeth, that *the ſoul is conſecrated*, or ſanctified to God, *not by waſhing, but by anſwering.* And from hence it grew a familiar word in the Primitive Church, to call ſuch anſwerers *Catechumenos*, perſons *catechized*, and thoſe that labored in this kinde of inſtructions, *Catechiſts, or Catechizers*; ſuch as were among others, thoſe three famous Doctors of *Alexandria*, *Clement*, *Origen*, and *Cyril*; the laſt of whom wrote a *Catechiſm*, as did after, *Auguſtine* a Book *de Catechizandis rudibus.*

k 1 Pet. 3. 21.

l ἐπερώτημα.

m *Lib. de carnis reſurrect.*

As touching the effect and extent of this courſe of teaching, it hath indeed

indeed been usually practised upon young Schollers in the School of Christ; being as it were (*prima mamma*) the first *milk of the Word*, [n] whereby such as are *babes* might begin *to grow* toward *the* [o] *measure of the stature of the fulness of Christ*. A division of the word, as into morsels, spoonfuls, or drops, according to the capacity of the receivers; or as the stammering speech and half words of the nurse to teach the childe to speak; or as spelling unto petties, to train them to read perfectly. And hereupon by many it hath been despised and neglected, as fit for none but novices, nor to teach any thing but the first elements of the Christian Alphabet; some hearers, bearing themselves upon the priviledg of their yeers, which they hold disparaged by being (onely) present at such exercises, more ashamed to learn by the instruction of children, then to be *ignorant* (as a Bishop once of such complained) *of that which children should know*, and while they disclaim the childe-hood

n 1 Pet. 2. 2.

o Eph. 4. 1.

Michael. Episc. Marpurg. in Cateches. Catholi.

of yeers which is vanity, living a perpetual *childhood* [p] *in underſtanding*, and [q] *grace*, which is far more dangerous and diſhonorable: Some Miniſters alſo, jealous of the reputation of their learning, which they think to be abaſed, if not called into queſtion, by ſtooping unto ſuch an elementary courſe of teaching.

p Eph. 4. 24.
q 1 Cor. 14. 20.

Howbeit, if our purpoſe and deſire be to edifie, and be edified in the knowledg of God, why ſhould we call in queſtion the wiſdom of the whole Chriſtian Church? which hath held this the readieſt way to new mould a Chriſtian, to draw in his heart the lively [r] *form* (and feature) *of the word of truth*; to ſhew him, as *in a mirror, the face of Jeſus Chriſt*, that beholding it. *with open face, he might be* [transformed] *into the ſame image, from glory to glory, as by the Spirit of the Lord*; to engrave upon the table of his heart *the godly picture* ([s] and pattern) *of wholſome words*; to imprint in his precious ſoul, *the ſtamp* (and ſeal) of ſaving Knowledg.

r μόρφωσιν Rom. 2. 20.

μεταμορφ. 1 Cor. 3. 18.

ſ ὑποτύπωσιν. 2 Tim. 1. 13.

For

For who doubteth but that even by this kinde of teaching, the Goſpel may be publiſhed, Faith and Repentance both begotten and nouriſhed, the Saints gathered and built up together into the Body of Chriſt? yea, experience it ſelf approveth this, ſhewing much good fruit (through the bleſſing of God) in thoſe places, where this exerciſe hath been entertained. Neither is Reaſon wanting to confirm as much, ſeeing the heads and grounds of Religion, being by this means inculcated, are the more likely by continual ſounding in the ear, to take rooting in the memory, and even to ſink and ſettle in the minde and conſcience, both of thoſe that ſhall ſtand up to anſwer, and of ſuch as ſhall ſit by to hear. Rom. 6. 17.

And howſoever that continued courſe of ſpeech, which we properly call *preaching*, cannot be denied to have more power and force to move and work upon the affection; yet neither doth this courſe debar the uſe of Application, which may with much conveniency be

intermingled, and many things inserted, which haply in a continued discourse would savor of digression. Neither may we restrain this form of teaching to the first elements and rudiments onely of Religion; for do we not see that points of nicest difference, and greatest difficulty, both in humane and divine Learning, have been thus discussed? as were easie to shew, out of the dialogistical writings of the profoundest Fathers, both in Philosophy and in Divinity. Neither is there any Text of Scripture so obscure, or Mystery so deep, or Doctrine so large, or Controversie so intricate and perplexed, that may not by this easie and familiar method, be opened and unfolded. It remaineth then, that *first* we who are *Laborers together with God*, and for God, in his spiritual *husbandry* [t] *and building*, be exhorted and charged, even *before God, and the Lord Jesus Christ,* [u] *who shall judg the quick and dead at his appearing, and in his Kingdom, to be instant in season, and out of season*; *in the* [x] *morning to sow our seed, and*

t 1 Cor. 3. 9.

u 2 Tim. 4.

x Eccles. 11. 6.

and in the evening not to ſuffer our hand to reſt; to plant our Lords vineyard with the beſt and chiefeſt plants; yea, to inſert into the crab-ſtocks of nature theſe [y] *graffs* of Grace, which alone are able to change their native frowardneſs and folly, and to make them [z] *trees of righteouſneſs*, *the planting of the Lord, that he may be glorified*; to ſhew our beſt skill and care in digging the foundation deep, and laying it ſure, that the whole building of ſaving Knowledg and Obedience, may riſe up firm and unmoveable; To [a] *feed* even the *poor of the flock* (the *reaſonable flock* of Chriſt, as [b] *Gregory* calleth it,) yea, the whole [c] *flock*, that is, not onely his *ſheep*, but his *lambs*. A charge enforced upon the bleſſed Apoſtle [d] *Peter*, and in him upon us all, even as we will approve our *love* unto the *great Shepherd of the ſheep*, and *Biſhop of ſouls*; and which love, if it be in us, and abound, will [e] *conſtrain* us, to [f] *become all things to all men, that by all means we may ſave ſome*.

[y] Jam. 2. 21.
[z] Iſa. 61. 3.
[a] Zach 11. 7.
[b] *Lib. de Sacerdot.*
[c] Acts 20. 28. ποίμνιον, ἀρνία.
[d] Joh. 21. 15, 16.
[e] 2 Cor. 5. 14.
[f] 1 Cor. 9. 12.

Let it not then grieve us with the bleſſed Apoſtle, *to the weak to become as weak, that we may win the weak*; rather look with pity and amazement on the thick miſts of Ignorance, yet (as on the Mountains of *Samaria*) upon the greateſt part of the people of this Land; and that after ſo long a Sunſhine of the Goſpel, and in places where the Word hath been, by preaching, faithfully delivered, many unto this hour continuing ignorant (howſoever conceited of their own knowledg) of thoſe grounds, which they ſhould firſt have learned; and howſoever inured by often hearing to ſpeak ſome good words at rote, yet far from that the Apoſtle requireth, *viz. To be able to render a* * *reaſon of the hope that is in them*, to give an account of the [h] *doctrine of the beginnings of Chriſt, the foundation of Repentance from dead works, Faith in God, &c.* yea, or to tell, many of them, what Faith or Repentance is: muſt not then *the* [i] *viſion* of the Word preached, be unto ſuch as the words of a *book that is ſealed*

g 1 Cor. 9. 22.

* 1 Pet. 3. 15.

h Heb. 6. 1.

i Iſa. 29. 11

ſealed up? And what is it (alas) that thus maketh both the miniſtry without ſucceſs, and the people without growth, *babes in underſtanding*, *unexpert in the word of Righteouſneſs*, when they are grown in age, and ancient Schollers in the School of Chriſt? Surely, the ground of this *non-proficiency* is, in great part, the want of this groundwork of ſound and ſaving Knowledg. For as children that are pined in the nurſing, hardly ever thrive, but prove dwarfs or ſtarvelings; and as they ſeldom attain to read perfectly, that never were taught to ſpell: ſo it is not to be hoped, that they ſhould rightly conceive of the myſtery of godlineſs, that were not at the firſt well ſeaſoned with the principles of Chriſtianity.

Wherefore let us not deſpiſe or neglect ſo needful a ſervice unto God, and his Church; but apply our ſelves to the capacity and neceſſity of the ignorant, and eſpecially of the younger ſort, the ſeminary and nurſery of the Church for enſuing generations. Let us ſet before

before our eyes the holy Apoſtles reſolution, who though *he ſpake languages more then all the reſt of the Teachers at* Corinth, *yet had rather ſpeak five words with* [k] *underſtanding, that he might* [l] *inſtruct* (the word in the original *Catechiſe*) *others, then ten thouſand words in a ſtrange tongue.* As for thoſe who not caring to profit, do lightly eſteem of the whole work of the miniſtery, and eſpecially of this part of our pains, which yieldeth leaſt delight unto the itching ear: Let us not *paſs* [m] *to be judged of them, or of mans judgment,* but remember to look for *our* [n] *reward from him* that ſetteth us on work; who never gave ſo much wiſdom to fleſh and blood, no not to *Solomon*, or to *Paul*, but ſtill he imployed them, *to inſtruct the ſimple and the childe*, and made them [o] *debters both to the wiſe men, and to the unwiſe:* nor ever layeth ſo comfortleſs a task upon his ſervants, but that *he which* [p] *eareth may ear in hope, and he that threſheth in hope, ſhall be partaker of his hope.*

k 1 Cor. 14. 19.

l κατηχίσω.

m 1 Cor. 4. 3.

n Iſa. 49. 4.

Prov. 1. 4.

o Rom. 1. 14.

p 1 Cor. 9. 10.

Now

Now that our hope may as well be anſwered in the good of thoſe on whom we labor, as we are ſure it ſhall not make us aſhamed before him, for whom we labor; in the next place let me adviſe and counſel all ſorts of people, to whom the Lord hath ſhewed ſuch mercy, as to ſet over them a faithful *Guide*, to direct them unto true bleſſedneſs, *to* [q] *know* and make account of *the things that belong unto their peace*. For, *if they be* [r] *wiſe, they ſhall be wiſe for themſelves*; if otherwiſe, *why* (ſaith the Wiſeman) [ſ] *is there a price in the hand of a fool to get wiſdom, and he hath no heart?* But *vain man* (ſaith *Zophar*) *would be* [t] *wiſe*: With what wiſdom? with his own natural wiſdom, the wiſdom (as he there compareth it) of *a wilde Aſscolt*. Yet is this vanity ſo exalted among the ſons of *Adam*, that few ſee any lack they have of the wiſdom of God, and of that [u] *knowledg, without which the minde is not good*. The younger ſort eſpecially taking no heed unto that [x] *word* of God, that is onely able *to reform*

q Luke 19. 42.
r Prov. 9. 12.
ſ Prov. 7. 16.
t Job 11. 12.
u Prov. 19. 2.
x Pſa. 119. 9.

their corrupt way, and quickly puffed up to despise this kinde of instruction, whereby the seeds of Knowledg and Piety should be planted in them. A sin wherein their Parents and Governors, many times, are deeply engaged; who being themselves ignorant, profane, or (which is the *root of all* y *evil*) worldly minded, do neither perform their private duty of houshold instruction or examination, thereby to give an edg unto the Word that hath been taught; nor so much as set forward their children and servants, to be instructed, with others, by the publike care and pains of the Minister. Yea, it were to be wished that some did not set them backward, and dis-

y 1 Tim. 6. 10.

1. hearten them; either for envy, lest they should attain to greater
2. knowledg then themselves; or in a wicked policy, lest growing to make conscience of their wayes, they should not be free and fit for all
3. mysteries of negotiating; or for meer covetousnes, lest any time should be subtracted, or their

mindes

mindes by any means removed, from continual plodding upon their worldly buſineſſes.

Thus the want of *Abrahams*, maketh ſo few *Eliezers*; and becauſe Maſters and Fathers of Families are ſo unlike to *Joſhua* and *Cornelius*, therefore by the juſt judgment of God, are they plagued, with ſons many times like *Abſalom*, and with ſervants like *Oneſimus*. For howſoever their Parents and Maſters could be content, for the opinion of the world, to ſee them civil and ſober in their outward carriage, and deſirous enough for their own commodity, to have them ſhew all faithfulneſs in the truſt they commit unto them; yet doth the Lord, whoſe honor and ſervice they let fall to the ground, by miſerable experience teach them oft-times to their grief and loſs, that there can be no ſound faithfulneſs expected towards man, from ſuch as are not firſt by Conſcience and Religion (the onely true tye of Chriſtian duty) made faithful to himſelf.

Wherefore unto all Parents, and Governors,

Governors, who wiſh well to the honor of Chriſt, the welfare and ſalvation of thoſe of their charge, their own preſent commodity, and comfort in the day of the Lord Jeſus, let my counſel be acceptable; or rather the counſel and commandment of their Lord and ours; who in his *Royal* and *Eternal Law* [z] requireth at the hands of houſholders, that they cauſe *all* that are under their roof, to *ſanctifie their Sabbaths, as the* [a] *means of their ſanctification*; and hath commended unto them, the examples of [b] *Abraham*, of [c] *Joſhua*, of [d] *David*, of [e] *Cornelius*, and others, that they might learn to affect the ſame honor, *commanding their children and houſhold after them*, and undertaking that thoſe with whom they can prevail, ſhall with them ſerve the Lord.

z Exod. 20, 10.

a Exod. 31. 13.

b Gen. 18. 19.

c Joſh. 24. 15.

d Pſa. 101. tot.

e Acts 10. 2.

It is the honor of a Chriſtian Father of a family, to reſolve to [f] *ſet his eyes on none but ſuch as are faithful*, to be *ſerved of none, but ſuch as walk in the perfect way, to ſuffer no evil perſon to dwell under his roof, or*

f See Pſal. 101.

remain

remain in his ſight, to *rejoyce* with the converted Jailor, [g] *that he with all his houſhold beleeveth in God*; and to make others rejoyce, as many as *behold his children* [h] and ſervants *walking in the truth.*

g Acts 16. 34.

h 2 John v. 4.

And for this end, ſeeing none is born an *Artiſt*, and leaſt of all in this art of Chriſtianity; yea, rather *every man* [i] *a beaſt by his own knowledg*, as the Holy Ghoſt ſpeaketh: It greatly concerneth ſuch who have the care of young perſons, as Gods vicegerents, committed to their truſt, to bring home unto them (as [k] *Chryſoſtome*, a learned and holy Father of the Greek Church often urged) that which themſelves have heard and obſerved out of the publike Miniſtery; being like, not unto ſuch idle Townhanters, who going to Market, buy nothing but what they put in their own belly; bur unto thoſe careful and kinde houſholders, who gladly make their wife and family partakers of their good peny-worths and morſels. Yea further, to lead them forth with them unto Chriſts

i Jer. 10. 14.

k *Hom. 9. in Col. 3. in Joh. & alibi.*

Market,

Market, that is, unto the publike Assembly, to observe their diligence and attention in hearing, or in answering to Questions of *Catechism*, to examine what they bring home, of the *wine and milk* which is there set forth to sale, but *without silver*, &c. to inure them, as many as can write, to practise their pen in taking notes of that they hear, the way to
1. procure them *a ready hand* to write swiftly upon any occasion, and an
2. *understanding head*, able to discern of reason when they hear it; to
3. work in them *attention* for the pre-
4. sent, *memory* for afterward; to adde
5. daily unto their *growth in knowledg*;
6. and to make them *helpful* unto the whole family, *for the repetition* of that which hath been publikely delivered.

Neither need any that are under Government, be ashamed, so to imploy or submit themselves; seeing (to omit others) our blessed [1] *Saviour* himself in his childhood, sanctified and honored this exercise of *Catechising*, not onely by his presence, but by *hearing*, *asking*, *and answering*

[1] Luke 2. 46, 47. *vide Chem. in harmon.*

answering the questions propounded to him, as was formerly observed.

Let it not then trouble or dismay any Disciple of Christ, that being in Gods account, an *Isaac*, an heir of promise, a *David* or *Jedidiah*, beloved of the Lord, he may haply be derided by some scoffing *Ismael*, or mocking *Michal*; who not able otherwise to cloak or countenance their own ignorance, slothfulness, or profaneness, do labor to disgrace the forwardness of others, with, *O how glorious* [m]! but rather let them remember that what they do, *is before the Lord*, [n] *who hath chosen* and preferred *them before such* despisers. *In whom while they trust, they shall be able to* [o] *answer all their blasphemers*; and in whose service, *to be yet more vile*, shall no whit abase them; being therefore registred in his *Book and Calender of* [p] *Remembrance for them that fear him, and think upon his Name*; which one day shall teach men to *discern between* [q] *him that serveth God, and him that serveth him not*. In the mean time, it pleaseth the Lord to provide for

[m] 2 Sam. 6. 20.
[n] Vers. 21, 22.
[o] Mal. 3. 16
[p] Vers. 18.
[q]

for the credit of his ſervants, even
r Eccleſ. 4.13. in this world, [r] *Preferring the poor and wiſe childe to an old and fooliſh King, that will not be admoniſhed;*
f Pſal. 5.4. and taking *recognizance* of all [f] *that hope to reſt in his holy hill, to contemn as vile, every ungodly perſon, and to honor thoſe* (be they poor or rich, young or old) *that fear the Lord.*

Thus ſhall it be done to the man whom the King of Heaven and Earth will honor; and whom *will he honor,*
t 1 Sam. 2. 30. *but ſuch as* [t] *honor him?* eſpecially ſuch as begin *to remember their*
u Eccleſ. 12.1. *Creator in the days of their youth* [u], and conſecrate their firſt fruits unto his ſervice; to whom in the ſun-ſet of their age, *it will be no offence of minde,* but the ground of true and everlaſting conſolation, that *from their childhood* they have been *train-*
x 2 Tim. 3.15. *ed in the knowledg of the* [x] *Scriptures, which is onely able to make them wiſe unto ſalvation:* that with *David,*
y Pſa. 119. 9. they have ſought betime *to* [y] *cleanſe their ways by taking heed thereto*
z Verſ. 11. *according to Gods Word,* [z] *hiding it in their heart, to preſerve them from ſinning againſt him:* that they have

called

called for [a] wisdom, and cryed after understanding, sought her as silver; and searched for her as for treasure; watched daily at her gates, and given attendance at the [b] postes of her doors: seeing then it will appear, that he that findeth her, findeth life, and obtaineth favor of the Lord; but he that sinneth against her, hurteth his own soul, and all that hate her love death.

Let us hear the end of all: *Sow unto the* [c] *spirit, that of the spirit we may reap life everlasting: Seek the* [d] *Lord while he may be found, call upon him while he is neer:* Let us [e] *know even in this our day the things that belong unto our peace*: So *acquainting our selves with God, and making peace,* [f] *by receiving at his mouth the law* of our life, *and laying up his words in our heart, that we may have* assured and everlasting *prosperity*. Let the voice of every faithful Minister be: [g] *Come ye children, hearken unto me, and I will teach you the fear of the Lord*; and of the people among themselves: [h] *Come, let us go up unto the Lord, &c.* and to their Minister, [i] *We are all here present before God, to hear*

a Prov. 2. 4. 3. 4.
b Prov. 8. 33, 34, 35.
c Gal. 6. 8.
d Isa. 55. 6.
e Luke 19. 42.
f Job 22. 21, 22.
g Psal. 34. 11.
h Isai. 2. 3.
i Acts 10. 33.

hear all things that are commanded thee of God. Happy people in such a Pastor, and happy Minister in such a flock; who may say with Christ another day, [k] *Behold here am I, and the children whom God hath given me:* therefore [l] *his joy, his glory, and his crown;* because, by the blessing of God upon his *Ministry,* [m] *partakers* with him of the same *joyful and glorious Crown.* Even so, let the *Lord Jesus walk in the midst of his golden candlesticks,* and *by the stars that are in his right hand, guide* all his chosen children *to true and everlasting blessedness.*

k Heb. 2. 13

l 1 Thes. 2. 20. Phil. 4. 1.

m 1 Tim. 4. 16.

E. C.

Heb. 13. 17.

Obey them that have the rule over you, and submit your selves: For they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you.

THE

THE GUIDE UNTO True Bleſſedneſs.

Section I.

Of mans happineſs, in acquaintance with God, making himſelf known to us in his Word written.

1. Queſtion.

What is it that all men do, and ought chiefly to deſire?

Anſw. That, being to live a while in this world, and for ever in another, they

they may be, both here and here-
[a] Numb. 23. 10. Psa. 106. 4. after, [a] *truly blessed.*

2. Quest. *Wherein consisteth this true blessednes of man?*

[b] Eccles. 1. 2. *A.* Not in [b] himself, nor in any
[c] Psa. 37. 4. & 73. 25. other created thing, but onely in [c] *God his Creator*, who alone being infinite, is able to fill the heart of man.

3. Q. *How may man finde happinesse in God?*

[d] Job 22. 11. [e] Joh. 17. 3. Gal. 4. 9. [f] Eccles. 12. 13. [g] 2 Cor. 5. 9. [h] 1 Sam. 2. 30. *A.* By [d] *acquaintance, and fellowship with him*, who is the Fountain of blessednes: [e] So knowing him, or rather being known of him, that he may [f] serve him, and be [g] accepted of him, [h] honor him, and be honored by him.

4. Q. *God being invisible, how may we come to know him?*

[i] Psal. 19. 1, &c. Rom. 1. 20. [k] Psal. 19. 7, &c. Job 22. 22. Joh. 6. 68. *A.* The invisible things of God are revealed unto mankinde, partly by his [i] works, to leave all without excuse, but chiefly *by his* [k] *Word*, to guide us to salvation.

5. Q. *Where is that saving Word of God to be had?*

A. In the writings of the holy Prophets and Apostles, commonly called

called *the Scriptures* of the Old and New Testament: l Joh. 5. 39. 2 Tim. 3. 15.

6. Q. *Is there not also an unwritten word of God?*

A. No: For howsoever m at the first the whole Word of God was delivered without writing, by immediate Revelation or Tradition, yet since that n God commanded the Scriptures to be written, the Church hath been o directed unto the *Scriptures onely* for the saving Knowledg of God. m Heb. 1. 1. Numb. 12. 6. n Exod. 34. 27. o Isai. 8. 20. Luke 16. 29, 31.

7. Q. *By whom was this Word written?*

A. First, The Old Testament by *Moses and the* p *Prophets*, who delivered the same unto the Church of the *Jews*: Secondly, The New Testament *by the Apostles and Evangelists* q, by whom it was delivered to the Church of the Gentiles. p Rom. 3. 2. q Rom. 1. 16. Rev. 1. 11.

8. Q. *In what Language did they write?*

A. In the Language best known unto the Church; the Prophets in *Hebrew*, the Apostles in *Greek*. In which Tongues onely they are, for

the Letter, to be held authentical.

9. Q. *What shall we think of the Books called Apocrypha?*

A. That they are Books of good use and esteem in the Church, *for direction of manners*; but not to be acknowledged as *rules of Faith*, since they were neither written in *Hebrew*, the Language of the Church before Christ, nor ever received into the Canon of Scripture
r Rom. 3. 1. by them, r to whom alone, in those times, the Oracles of God were committed.

10. Q. *Seeing the Apostles and Prophets were men, how can their writings be accounted the Word of God?*

s 2 Pet. 1. 20, 21. *A.* Because they proceeded s *not from the will or minde of man, but holy men of God spake and wrote as they were moved by the Holy Ghost*; in which regard, *the* t *whole Scripture* is said to be by *divine inspiration.*
t 2 Tim. 3. 16.

11. Q. *How may it appear, that the Scriptures were inspired by God?*

A. 1. By the *testimonie of the Church*, both before Christ and since.

2. By

2. By *Arguments unanſwerable*, taken from the antiquity, the majeſty of the ſtyle, the truth of prophecies, &c.

3. And moſt effectually, by the *teſtimony of the ſame holy Spirit*, that inſpired them, [u] who inclineth our hearts to beleeve what is revealed in them. [u] 1 Cor. 10. & 14. 37. 1 John 2. 20.

12. Q. *Are the Scriptures plain and eaſie to be underſtood?*

A. 1. Unto thoſe [x] whoſe eyes the God of this world hath blinded, [y] all things in Scripture, belonging to the ſaving Knowledg of God, are *dark and difficult*. [x] 2 Cor. 4. 3, 4. [y] 2 Pet. 3. 5. Joh. 8. 43.

2. But unto ſuch as are by Grace [z] enlightned, and made willing to underſtand, howſoever [a] ſome things remain obſcure to exerciſe their diligence, yet the *fundamental doctrines* of Faith, and precepts of life are all [b] *plain and perſpicuous*. [z] Pſa. 119. 18. Prov. 14. 6. [a] 2 Pet. 3. 16. [b] Pro. 8. 9.

13. Q. *What need is there then of an interpreter?*

A. 1. To [c] *unfold* obſcure places. [c] Acts 8. 31.

2. To [d] *inculcate and apply* plain Texts. [d] 2 Pet. 1. 12. 1 Cor. 14. 3.

14. Q. *How are the Scriptures to be interpreted?*

e Neh.8.8. *A.* By the e *Scriptures themselves*, according to the *Analogy of Faith*, and the scope and circumstances of the present place.

15. Q. *What is the use of Scripture?*

A. It serveth and is f *profitable*,
- To *teach* Truth.
- To *convince* Error.
- For *correction* of Vice.
- For *direction* to good life.
- For g *comfort* in affliction, *&c.*

f 2 Tim.3. 16.
g Rom.15. 4.

Sect. II.

Of the Doctrine of the Scriptures touching God himself.

1. Q. *How do the Scriptures guide us to the saving Knowledg of God?*

A. By revealing unto us all necessary Truths,

concerning
1. *God* himself.
2. His *Works*.

2. Q. *What*

2. Q. *What do the Scriptures teach us concerning God himſelf?*

A. Four things; and firſt, that [h] *there is a God.* h Heb. 11. 6.

3. Q. *What proofs are there of this truth, beſides the teſtimony of Scriptures?*

A. Divers; taken from

1. Gods works of *Creation*, eſpecially the *ſoul of man.* i Zech. 12. 1.
2. His works of *Providence*, chiefly his [k] *apparent judgments* on the wicked. k Pſa. 9. 16 & 58. 10, 11.
3. The common *conſent of all Nations*, who rather worſhip any god, or gods, then none at all.
4. The [l] *terrors of conſcience*, which make the moſt ungodly miſcreants, will they, nill they, to acknowledg, and [m] *tremble* at him, *&c.* l Iſai. 33. 14. m Pſal. 5. 3, 5. & 14. 5.

4. Q. *What is the ſecond thing that the Scripture teaches us concerning God?*

n 1 John 1. 5.

o 1 Tim. 1. 17.

p 1 Kings 8. 27.

*Joh. 4. 24.

q Jam. 1. 17.

r Gen. 17. 1.

A. What God is, *viz.* * *a Spirit*,

1. Most [n] *ſimple*, without mixture or compoſition.
2. [o] *Eternal*, without beginning, or end.
3. [p] *Infinite*, without comprehenſion of place or thought.
4. [q] *Conſtant*, without ſhadow of change.
5. [r] *Abſolute*, in power, holineſs, and glory.

5. Q. *How then can he be known of us, being incomprehenſible?*

A. We onely ſee his [ſ] *back parts*, not his *face*, and conceive of him by his *names*, expreſſing what an one he is to us; not in his [t] glorious *nature*, onely known unto himſelf.

ſ Exod. 33. 23. & 34. 5.

t Judg. 13. 18.

6. Q. *What is the third thing which is taught us concerning God?*

A. That there is onely [u] *one God*, and no more; as alſo both Nature teacheth, guiding all things to one principle; and Reaſon acknowledgeth, admitting but one that is Infinite, and Independent.

u Deu. 6. 4. Iſa. 46 9.

7. Queſt. *How is it then that many*

many in Scripture are called gods?

A. The name *Elohim*, or *God*, is ſometimes improperly given to other things, either as they [x] *participate of God his communicable attributes*, or as they are [y] *abuſively ſet up by man in the place of God*; but [z] *unto us there is but one God and Lord*, unto whom therefore the name *Jehovah* is in Scripture incommunicably appropriated.

x Pſa.82.6. Exod.7.1.
y 1 Cor. 8. 15. Phil.3. 19.
z 1 Cor. 8. 6.

8. Q. *What is the fourth thing that we are taught concerning God?*

A. That in this one ſimple and undivided Godhead, we muſt acknowledg and adore [a] *three diſtinct Perſons*, coeſſential and coequal, to wit, the Father, the Son, and the Holy Ghoſt.

a Matth.3. 16, 17. & 28. 19. 1 Joh.5. 7.

9. Q. *What is the Father?*

A. The *firſt Perſon* in the Trinity, [b] having foundation of perſonal ſubſiſtence from none other.

b Joh.5.26

10. Q. *What is the Son?*

A. The *ſecond Perſon*, [c] having foundation of perſonal ſubſiſtence from the Father, [d] of whom he is *eternally begotten?*

c Joh.5.26.
d Pſal.2.7. Prov.8.22, &c.

11. Q. *What is the Holy Ghoſt?*

A. The *third Person*, having foundation of personal subsistence from the Father and the Son,

e John 14. 29. & 15. 26. [e] *from both whom he eternally proceedeth.*

12. Q. *How may the distinction of these persons be conceived?*

A. { 1. In relation and order of subsistence betwixt themselves, as hath been shewed.
2. In order and manner of working in the Creatures,

wherein { 1. The [f] *original* of the action is ascribed to the Father.
2. The [g] *wisdom*, and manner of working to the Son.
3. The [h] *efficacy* of operation to the Holy Ghost.

f John 5. 17, 19.

g Joh. 1. 3. Heb. 1. 2.

h Gen. 1. 2. 1 Cor. 12. 11.

In a word, God the Father, in the Son, by the Holy Ghost, worketh all things.

SECT.

Sect. III.

Of the Doctrine of the Scriptures, touching the works of God; and first touching his Eternal Decree.

1. Q. *What are we taught in Scripture concerning the works of God?*

A. That God [a] as from eternity he *decreed*, so in time, and everlastingly, he *accomplisheth* all things, unto the full *execution* of that his decree. [a] Psal. 135. 6. Eph. 1. 11.

2. Q. *How may we take a view of the works of God?*

A. { 1. Generally, in all his Creatures, / 2. Specially in the chief of his Creatures, } *viz.* { Angels and Men.

3. Q. *What is the decree of God concerning all Creatures?*

A. It is his eternal and unchangeable counsel and purpose, [b] *fore-ordaining* all things unto his own glory. [b] Prov. 16. 4. Rom. 11. 36.

4. Q. *What is the decree of God touching Angels and men?*

A. It is his free appointment, [c] *fore-ordaining them* to a certain, and *everlasting estate*, for his own glory.

c 1 Thes. 5.9.

5. Q. *What is that everlasting state?*

A. It is two-fold, according to the [d] parts of this decree, which are

1. *Election*, that is, [e] appointment of some Angels, and men, unto [f] *everlasting glory* and *blessedness*, for the [g] praise of his goodness.
2. *Reprobation*, that is, [h] appointment of some Angels, and men, unto *everlasting dishonor*, for the glory of his justice.

d Ibid.

e 1 Tim. 5.1.

f Rom. 9. 23.

g Eph. 1.6.

h Matth. 25.41. Rom. 9.22. 2 Tim. 2. 20.

SECT.

Sect. IIII.

Of the execution of Gods decree; and first of Creation.

1. Q. *How doth God execute this his decree?*

A. By two actions, *viz.* { *Creation*, and *Providence*.

2. Q. *What is Creation?*

A. Gods [a] *making all things of nothing*, for his own glory, very good, in the first six days of the world.

a Gen. 1. Heb. 11. 3.

3. Q. *How did God create Angels?*

A. He made them all at the first [b] very *good*, and glorious spirits; yet [c] *mutable*.

b Col. 1. 16.

c Job 4. 28.

4. Q. *When did God create man?*

A. In the [d] sixt and last day of Creation.

d Gen. 1. 26.

5. Q. *How and whereof did God make man?*

A. { 1. He formed his [e] *body* of the dust of the Earth.
2. He [f] breathed in his face the breath of life; so making him a *living soul*.

e Gen. 2. 7.

f Ibid.

6. Q.

6. Q. *How many of mankinde did God create at the first?*

A. 1. Onely [g] *one man Adam.*
2. Out of him, and for him, [h] *one woman Eve*; so made he them Male, and Female.

[g] Gen. 2. 7.
[h] Gen. 2. 21, 22. Mal. 2. 15.

Sect. V.

Of Providence, sustaining, disposing, and employing all Creatures, especially Angels.

1. Q. *Thus far of Creation: what is Providence?*

A. The continual care, which God exerciseth upon his Creatures, once made, [a] for the *sustaining*, and *disposing* of them.

[a] Psal. 119. 91.

2. Q. *How doth God sustain all Creatures?*

A. He *upholdeth* them all in their *Being* [b] by his *mighty Word*; and that partly by the *continuation of particulars*, either for the whole time of this world, as [c] Heaven and Heavenly Bodies, Earth, and other Elements,

[b] Heb. 1. 3.
[c] 2 Pet. 3. 4.

Elements, &c. for the time of life alotted, as all [d] living Creatures. Partly, by *propagation of kinde*, whereby [e] Creatures even of shortest continuance, do sufficiently abide unto the end of the world.

d Psal. 36. 6. & 104. 2, &c.
e Gen. 7. and 8. 21, 22.

3. Q. *How are Angels upheld in their Being?*

A. They are all *sustained* by the power of God, so that they shall [f] *never die*, or return to nothing.

f Luke 20. 36.

4. Q. *How are men upheld?*

A. Two ways: and first, as all other bodily Creatures; partly by *maintenance of* [g] *every mans life* here on Earth, for the time alotted by God himself; partly by [h] *propagation of kinde*, unto the end of the world, through the blessing of procreation.

g Acts 17. 28.
h Psal. 36. 6. 1 Tim. 4. 10. h Gen. 1. 28.

5. Q. *How secondly?*

A. As Angels, after a sort: God so providing, that when the [i] body of man returneth to the Earth from whence it was taken, yet *the soul perisheth not*, but returneth to God that gave it: yea, that the [k] *same body also*, and every part thereof, is *preserved in the grave*, and *shall be*

Eccle. 1. 4.
i Eccle. 12. 7.
k Job 19. 26, 27.

joyned

joyned entire to the ſoul at the laſt day, ſo to continue for ever; as ſhall be ſhewed.

6. Q. *How doth God diſpoſe of his Creatures?*

A. He *guideth*, and *employeth* them to thoſe ſeveral ends and uſes, whereby they may beſt [l] ſerve unto his glory, and the good of themſelves, and of their fellow Creatures [m], eſpecially of man.

l Pſal. 119. 91.

m Pſal. 8. 4. &c.

7. Q. *How doth God diſpoſe of Angels?*

A. Two wayes: The firſt reſpecting *their everlaſting condition*; the ſecond, *their employment.*

8. Q. *How did God diſpoſe of Angels, in regard of their everlaſting condition?*

A. Diverſly; according to the parts of his fore-mentioned decree; for firſt, he *ſuffered the reprobate Angels* voluntarily and maliciouſly, without any temptation, [n] to *fall* into that unpardonable ſin of [o] Apoſtaſie, and ſo into damnation irrecoverably; who are called Devils, reſerved in everlaſting chains under darkneſs, unto the judgment of the great day.

n 2 Pet. 2. 4.

o Jude 6.

9. Q.

9. Q. *How did God dispose of elect Angels?*

A. He *confirmed them in their welbeing*, that they might [p] never fall by sin from their first blessed estate; which are called [q] Angels of Light, [r] Sons of God, [s] Heavenly Souldiers, *&c.*

p Matth. 18. 10.
q 2 Cor. 11. 14.
r Job 1. 6.
s Luk. 2. 13.

10. Q. *How doth God imploy Angels?*

A. He *useth them* all, [t] both good and evil Angels, as *his servants*, and *ministers*, for the accomplishment of his will and work.

t Job 1. 6.

11. Q. *How are good Angels imployed?*

A. 1. To be as a [u] *Guard and Garrison* unto the Elect of mankinde, for their comfort and protection.
2. To [x] *resist* and punish the wicked.

u Heb. 1. 14. Psal 34. 7. & 91. 11.
x 2 Kings 19. 35. y 2 Sam. 24. 1. with 1 Chron. 21. 1.

12. Q. *How are evil Angels imployed?*

A. 1. In [y] *trying* and *exercising the godly.*
2. In [z] *seducing* and [a] *tormenting the wicked.*

Eph. 6. 12. z 1 Kings 2. 21, 22. 2 Cor. 4. 4. a Luke 12. 20.

SECT.

Sect. VI.

Of the Providence of God, disposing of man in this world, and of the state of innocency.

1. Q. *How doth God dispose of man?*

A. As of *that Creature* [a] in whom [b] above all other, he intendeth to set forth the glory of his wisdom, power, and goodness; and therefore the Scriptures do most plentifully declare the *dealing of God with man*, both in the time of *this world*, and for *ever hereafter*.

[a] Prov. 8. 31.
[b] Psal. 8. 3, &c. 1 Cor. 9. 9, 10. Joh. 1. 2, 4.

2. Q. *How do the Scriptures set forth the dealing of God with man, in the time of this world?*

A. In a threefold estate, (*viz.*)
1. The state of *Innocency*.
2. The state of *corruption and misery*, and
3. The state of *Redemption*.

The [c] first commonly had and lost of all mankinde, both elect and reprobate,

[c] Eccles. 7. 31.

reprobate, without difference: [d] the ſecond, ſeizing on all men naturally, but abiding without recovery onely on the reprobate: the third, [e] proper to the elect. All which do *make way* unto that final and *everlaſting eſtate* of honor, or diſhonor, fore-appointed unto all men; beginning at the end of this life, perfected at the day of Judgment, and continuing for ever in the world to come.

d Rom. 3. 23.
e 1 Per. 2. 9. Pſal. 130. 28.

3. Q. *What is the ſtate of Innocency?*

A. The holy and happy condition of mankinde, [f] created by God after his own Image, and [g] placed by him in Paradiſe.

f Gen. 1. 27.
g Gen. 2. 8.

4. Q. *Wherein did that Image of God chiefly conſiſt?*

A. In four ſingular excellencies, *viz.*

1. A [h] reaſonable and immortal *ſoul.*
2. True *wiſdom and holineſs*, adorning the ſoul, [i] wherein eſpecially he reſembled his Maker.
3. A [k] *Body* endued with *beauty, ſtrength*, and immortality,

h Job 10. 12. John 1. 4.
i Pſa. 51. 9. Eph. 4. 24.
k 1 Cor. 11. 7.

mortality, answerable to the soul.

4. [l] *Dominion* over the Creatures.

l Gen. 1. 28.

5. Q. *What happiness had man, thus created and placed?*

A. The Image of God, in wisdom and true holiness, shining in him [m] without tainture or blemish, he enjoyed full fruition and assurance of the [n] favorable and blissful *presence of his Creator*, together with absolute [o] *contentment in himself*, and *service from all the Creatures* [p], to whom as their Lord, he gave their original names.

m Matth. 5. 8.
n Psal. 17. 15.
o Gen. 2. 25.
p Gen. 2. 19, 20.

6. Q. *What imployment had man in this state?*

A. A twofold imployment, *viz.*

1. Outward, [q] to till and dress the Garden.
2. Spiritual, to [r] worship and serve God his Creator, and procure his own everlasting blessedness, whereto he was fitted with *freedom of will*, and ability for perfect obedience unto God, according to the tenor

q Gen. 2. 15.
r Ibid. v. 16, 17.

tenor of the *Covenant of Works.*

7. Q. *What was the tenor of the Covenant of Works?*

A. The *ſubſtance of the Moral Law*, written in the hearts of our firſt parents, with the *promiſes of bleſſedneſs* to them, if they ſhould continue in obedience; and *threatnings* of death and damnation, if they ſhould tranſgreſs.

8. Q. *How doth it appear, that the Law was written in their hearts?*

A. 1. By the *effect of it in them* both, who immediately after their fall, were forced by the onely [f] guilt of conſcience, (not yet otherwiſe charged) to hide themſelves from Gods preſence. [f] Gen. 3. 8.

2. By the [t] *remainders thereof in all mankinde*, who even without the Law, are by light of nature, a law unto themſelves. [t] Gen. 4. 6. Rom. 2. 14, 15.

9. Q. *How was the Covenant of Works ſealed?*

A. By *the two Sacramental Trees*, planted for that purpoſe in the midſt

midst of the Garden,

u Gen. 2. 9. The one, u *the Tree of Life*, assuring life and glory, upon condition of obedience.

x Vers. 17. *viz.* The other, x *the Tree of Knowledg of good and evil*, sealing death and damnation, in case of disobedience.

Sect. VII.

Of the state of Corruption and Misery; and first of the fall of man.

1. Q. *THus far of the state of Innocency: What is the state of Corruption and Misery?*

A. The fearful *condition* whereinto in *Adam* a *all mankinde fell*, by transgressing and violating the Covenant of Works.

a Gen. 3. 1, &c. Eccles. 7. 31.

2. Q. *What are we to consider herein?*

A. Two

A. Two things, to wit, { 1. The *causes.* 2. The *effect*, of *the fall of man.*

3. Q. *To whom doth the consideration of the causes direct us?*

A. To three parties, differently concurring to the fall of man,

viz. { 1. *God permitting.* 2. *Satan tempting.* 3. *Man yielding*, and falling.

4. Q. *How did God permit the fall of man?*

A. Not by [b] instilling into him any evil, or taking from him any ability unto good;

but { 1. [c] *Suffering Satan to tempt him.* 2. [d] *Leaving man* to the liberty, and mutability of his own will, not hindering his fall by supply of Grace.

[b] Jam. 1. 13. 1 John 2. 16.

[c] 2 Sam. 24. 1. with 1 Chro. 21. 1.

[d] 2 Chro. 32. 31.

5. Q. *Why did God permit mans fall?*

A. He did it in great wisdom, to [e] *make way for the glory*, both of his mercy in those that shall be saved by Christ, and of his justice in

[e] Rom. 11. 32.

in thoſe that ſhall periſh for their
f Rom. 11. 15. ſins; yet *without wrong to any*, f being not bound to his Creature to uphold him from falling by grace.

6. Q. *How did Satan tempt man?*

A. Being himſelf faln, in envy of Gods glory, and mans happineſs,
g Gen. 3. 1, &c. he g *ſubtilly* addreſſed himſelf, *in the Serpent*, h firſt *to the woman*, the
h 2 Cor. 11. 3. 1 Tim. 2. 14. weaker ſex, and after by her *unto the man*, i *pretending greater love*,
i Gen. 3. 5. and care of their wel-doing, then was in God.

7. Q. *Whereto did he tempt them?*

A. To infidelity, unthankfulneſs, ambition, and ſo to *flat diſobedience*, in eating the forbidden fruit; *as the means* to attain to an higher degree of bleſſedneſs.

8. Q. *How did they yield to the temptation, being created good?*

A. Being left by God to the
k Gen. 3. 6. l Eccleſ. 7. 31. k mutability of their own will, they l *voluntarily inclined* unto that evil, whereunto they were tempted;
m Gen. 3. 7. thereby not onely m loſing for themſelves the image and favor of
n Rom. 3. 23. God, but withal n *depriving their poſterity*

posterity of that blessed estate, and [o] plunging them into the contrary.

9. Q. How could all their posterity fall with them?

A. Being *in their loyns*, who were by Gods appointment to *stand* or *fall* in that tryal, not as singular persons onely, but also as *heads of mankinde*, [p] we all took part with them, both *in this fall*, and in the *woful effect* thereof.

[o] Rom. 5. 12.

[p] Rom. 5. 18,19,22. 1 Cor. 15. 22.

Sect. VIII.

Of the consequents of the Fall; and first of sin.

1. Q. What is the effect of this fall?

A. That which in Scripture is called the [a] *image of Adam*, the [b] *old man*, the [c] *flesh*, &c.

Viz. the [d] state { 1. Of sin. 2. By, and for sin, of death.

2. Q. What is sin?

A. A [e] *swerving from the Law* of God, making the sinner [f] *guilty* before

[a] Gen. 5. 3. and 6. 3.

[b] Ephes. 4. 22.

[c] Joh. 3. 6.

[d] Rom. 5. 12.

[e] 1 Joh. 3. 4.

[f] Gen. 4. 7.

before God, and liable to the curse of the Law.

3. Q. *How is mankinde in the state of sin, since the fall?*

A. Every one, *naturally descending* from *Adam*, besides the guilt of that first sin committed in Paradise,

1. Is [g] conceived and born in *original corruption.*
2. Living in this world, sinneth also [h] actually; yea, of himself [i] can do nothing but sin; [k] neither is *any thing pure unto him.*

[g] Psal. 51. 5.
[h] Gen. 6. 5. Isal. 48. 8.
[i] Jer. 13. 23. Matth. 7. 18.
[k] Tit. 1. 15.

4. *What is original corruption?*

A. It is the *defacing of Gods image* consisting chiefly in wisdom and holiness, and the *impression of the contrary image of Satan* [l], called [m] *Concupiscence*, consisting

1. In an utter [n] *disability* & [o] *enmity* unto that which is good.
2. In [p] *proneness* unto all manner of evil.

[l] Joh. 8. 41, &c.
[m] Rom. 7. 7. Jam. 1. 14.
[n] Rom. 7. 18.
[o] and 8. 7.
[p] Rom. 7. 14.

5. Q.

5. Q. *In what part of our nature doth it abide?*

A. In the *whole man*, and *every part.*

1. [q] Darkning or [r] miſleading the underſtanding.
2. [ſ] Benumming, or [t] abuſing the conſcience.
3. [u] Enthralling and [x] hardning the will.
4. [y] Diſturbing and diſordering the affections.
5. Finally, making the bodily ſenſes and members, Either
   Firſt, As [z] Porters to let in ſin; or ſecondly, As [a] inſtruments to execute it.

6. Q. *Is the Image of God, then wholly defaced in man?*

A. No: for he [b] remaineth ſtill a Creature *reaſonable* and *capable of grace*, having the ſame parts, and faculties he had before, and in them ſome reliques of Gods Image: As in the underſtanding [c] *ſome light*; in the conſcience ſometimes *right* [d] *judgment*; in the will [e] ſome liberty to good and evil, in natural and civil actions, and freedom in all

q Eph. 4. 17, 18, 19.
r Iſa. 44. 20.
ſ Tit. 1. 15.
Eph. 4. 19.
t Mark 10. 20.
1 Cor. 8. 7.
u Rom. 7. 23.
Rom. 6. 12.
x Eph. 4. 18.
y Jam. 4. 1. Gal. 5. 17.
Job 15. 16.
z Matth. 5. 29, 30.
a Rom. 6. 12, 13. & 3. 13, &c.
b Jam. 3. 9.
c Joh. 1. 7.
d Rom. 2. 15.
e Rom. 2. 14.

things from compulsion, *&c.*

7. Q. *What is actual sin?*

f Rom. 5. 14. A. It is sin committed [f] *after the manner of* Adams *transgression*, to wit, a *particular breach* of Gods Law, leaving a [g] *stain in the soul*, which polluteth the sinner, and disposeth him to further evil.

[g] Jer. 13. 23.

8. Q. *How is such sin committed?*

A. Two ways, *viz.* by

- 1. *Omission* of duty required:
- 2. *Commission* of evil forbidden:

whether it be

- 1. Inwardly, in the [h] *understanding*, *will*, or *affection*, or
- 2. Outwardly, in [i] *word* or *deed*.

[h] Gen. 6. 5. Matth. 15. 19.

[i] Isa. 3. 8.

9. Q. *By what degrees do men proceed in the committing of actual sin?*

A. [k] *Temptation* offered, [l] *concupiscence* taking liking *conceiveth*, whereupon ensueth the committing or *birth of sin*; by *custom* and continuance wherein, the *heart* finally is [m] *hardened*.

[k] 2 Sam. 11. 2. [l] Psal. 7. 14. Jam. 1. 14, 15.

[m] Heb. 3. 13.

10. Q. *What are the different kindes of actual sin?*

A. They

A. They are many, but we may reduce them to theſe five, *viz.*

1. [n] *Partaking with others ſins.*
2. [o] Sins of *ignorance*, or of an [p] *erring conſcience.*
3. [q] Sins of *knowledg*, through *infirmity.*
4. [r] Sins of *preſumption* and obſtinacy.
5. [s] The unpardonable ſin *againſt the Holy Ghoſt.*

11. Q. *Do all natural men alike commit all theſe kindes of ſin?*

A. No; for though all are [t] alike *diſpoſed* unto all manner of evil, having in their corrupt nature, the *ſeeds* of every ſin, yet doth God, for the good of humane ſociety, *reſtrain* many from notorious crimes, by [u] fear of ſhame and puniſhment, deſire of honor and reward, *&c.*

12. Q. *How doth God imploy men in this ſtate of ſin?*

Anſw. 1. He *guideth* them, partly by the [x] *light of nature*, and partly, by [y] *common graces* of the Spirit, unto many actions profitable for humane *ſociety*, and for the *outward* ſervice of God.

n Iſa. 6. 5.
o Pſal. 19. 12.
p 1 Cor 8. 7.
q Rom. 7. 19.
r Pſal. 19. 13. and 50. 1. Eccl. 8. 11.
s Heb. 6. 4, 5, 6. and 10. 29. Mark 3. 29, 30.
t Rom. 7. 14.
u Rom. 13. 3, 4, 5.
x Rom. 2. 14, 15.
y John 1. 9. Iſa. 44. 28.

z Acts 3. 18. and 4. 27, 28.

2. He z *over-ruleth* their evil and sinful actions, so that thereby they bring to pass *nothing, but what his hand and counsel had before determined for his own glory.*

Sect. IX.

Of the second Consequent of the Fall, viz. *Death, and of the leaving of Reprobates in this fearful state.*

1. Q. *How is man by sin in the state of Death?*

A. By the just *sentence* of God, delivering him a for *sin*, into the power both of corporal and eternal *death*, signified by b *expelling* our parents out of *Paradise*, and *debarring* them of the Sacramental Tree of *Life*.

a Rom. 5. 12.

b Gen. 3. 22, &c.

2. Q. *What are we to understand by corporal death?*

A. The c *separation* of the *soul from the body*, with all *evils* that attend thereon, or make way thereto,

c Gen. 3. 19. Eccles. 12. 7.

as

as [d] *ſorrow, ſickneſs, ſhame, ſervitude, penury, &c.* yea, even [e] *bleſſings* are *curſed*, and [f] *proſperity cauſeth ruine.*

d Deut. 28. 15, &c.
e Mal. 2. 2.
f Pſal. 6. 22.

3. Q. *What is eternal death?*

A. It is the final [g] *ſeparation* of the *whole man*, in Hell for ever, from *Gods* favorable [h] *preſence* and fellowſhip; together with preſent [i] *bondage* under Satan, * helliſh *horrors*, and ſuch like fore-runners of damnation.

g 2 Theſ. 1. 9.
h 2 Tim. 2. 26.
i Eph. 2. 2.
* Heb. 10. 27. Iſai. 33 14.

4. Q. *By what Law doth God proceed in this puniſhment?*

A. By the *Law* of *Works*, firſt written in the *heart* of *Adam*, and uttered to his *ear*, in Paradiſe, and ſince more ſolemnly *publiſhed*, and fully *expreſſed* by *Moſes* and the *Prophets* [k], for the *diſcovery* of *ſin*, and the *puniſhment* due thereto.

k Deut. 27. 26. Rom. 1. 31. & 3. 20.

5. Q. *How cometh it to paſs, that the reprobate abide, without recovery, in this ſtate of ſin and death?*

A. Becauſe [l] the Lord doth *not grant* unto them the benefit of *Redemption*, and *grace* of *Faith* and *Repentance* unto *life*, but *ſuffereth*

l Acts 17. 30. & 14. 16.

them to run on in ſin deſervedly unto condemnation.

6. Q. *How doth God ſuffer them ſo to run into condemnation?*

A. In a divers manner:
Some Reprobates dying Infants;
Others of riper yeers; of which later ſort
1. Some are not called:
2. Others called.

7. Q. *How doth God deal with Rreprobates dying Infants?*

A. Being once *conceived*, they
m Rom. 5. 14. are in the [m] ſtate of *death*, by reaſon of the *ſin* of *Adam imputed*, and of *original corruption* cleaving to their nature, wherein alſo dying, they *periſh*; as (for inſtance) the *children of Heathen parents*; for
n 1 Cor. 7. 14. touching the [n] *children of Chriſtians*, we are taught to account them *holy*.

8. Q. *How doth God deal with thoſe of riper yeers uncalled?*

A. Being naturally poſſeſſed
o Epheſ. 4. 18, 19. [o] with *ignorance* and *vanity*, he
p Rom. 1. 26, 28. [p] *giveth* them up to their own *luſts*, to commit ſin *without remorſe*, with *greedineſs*,

greedines, in a *reprobate minde*, until the [q] *measure of sin* being *fulfilled*, they are cut off.

9. Q. *How doth God deal with such Reprobates as are called?*

A. He *vouchsafeth* them the *outward* [r] *means* of *Salvation*, giving farther to some of them some [s] *illumination*, a [t] *temporary faith*, some outward *holiness*, and *taste of Heaven*; whom yet he *suffereth* to *fall away*, and the means of grace to become a [u] *savor of death* unto them; yea, some of these do [x] *fall*, even to the sin unpardonable.

q Gen. 15. 16. Psa. 69. 27.
r Heb. 4. 1, 2.
s 1 Cor. 10. 1, 2, &c.
t Heb. 6. 4, 5.
t Acts 8. 13.
u 2 Cor. 2. 6.
x Heb. 6. 6.

Sect. X.

Of the state of Redemption by the Covenant of Grace; and of the foundation thereof, viz. the Mediator.

1. Q. *TO come to the state of Redemption, how doth God recover his elect out of the state of sin and death?*

A. By the [a] *new Covenant* of *Grace.*

2. Q. *What is the Covenant of Grace?*

A. Gods [b] *ſecond contract* with mankinde, after the fall, for the *reſtoring* of him into his *favor*, and to the *ſtate* of *happineſs*, by the means of a [c] *Mediator.*

3. Q. *How doth this Covenant differ from that of Works?*

A. In this chiefly, that the Covenant of *works* requireth of every man, in his *own perſon*, [d] *perfect obedience*, and in default, for [e] ſatisfaction, everlaſting *puniſhment*: but the Covenant of *grace* [f] admiteth *payment*, and *performance*, by another, in behalf of ſo many as *receive* it. Thus this Covenant [g] *aboliſheth not*, but is the *accompliſhment* and *eſtabliſhment* of the former.

4. Q. *When was this Covenant of Grace firſt plighted between God and man?*

A. Immediately after the fall, in Paradiſe, in that [h] *promiſe* given concerning the *womans Seed*; God in unſpeakable

[a] Rom. 3. 23, 24.
[b] Gal. 3. 21, 22.
[c] Job 33. 24. 1 John 2. 1, 2.
[d] Deut. 27. 26.
[e] Ezek. 18. 4. Gal. 3. 10, 12.
[f] Verſ. 13, 14.
[g] Rom. 3. 31. & 10. 4.
[h] Gen. 3. 15.

unſpeakable mercy propounding the *remedy*, before he pronounced *ſentence* of judgment.

5. Q. *What are we to conſider in this Covenant of Grace?*

A. Two things, to wit,

1. The *Foundation*, which is the *Mediator*.
2. The *application* thereof, for Salvation unto the Elect.

6. Q. *What need was there of a Mediator?*

A. Between *parties* ſo *diſagreeing*, the *one* of finite nature *offending*, the *other* of infinite nature *offended*; the *one* utterly diſabled to [i] *do* any the leaſt good, or [k] *ſatisfie* for the leaſt ſin; the *other* requiring *perfect* [l] *obedience* and [m] *ſatisfaction*, [n] what *agreement* could there be without a *Mediator*?

[i] 2 Cor. 3. 5.
[k] Job 9. 3.
[l] Deut. 27. 26.
[m] Matth. 18. 34.
[n] 2 Sam. 2. 15.

7. Q. *In this caſe what was the Mediator then to do?*

A. 1. To [o] *pay* all our *debt*, and ſatisfie Gods juſtice, by a [p] *price* of infinite value.

2. To *purchaſe*, and merit for us Gods [q] *favor*, and *Kingdom*, by a moſt [r] *abſolute* and perfect *obedience*.

[o] Iſai. 53. 5, 6.
[p] Job 33. 24. 1 Tim. 2. 6.
[q] Eph. 1. 6.
[r] Rom. 5. 19.

8. Q. *What an one muſt he be that ſhould undertake this mediation?*

A. He muſt be,

1. *Man*, of *kin* to our nature offending, that [f] in and for the *ſame*, he might both *ſatisfie*, and *purchaſe*, and withal be [t] perfectly *juſt* without exception.

2. [u] *God*, that he might give *worth* and *efficacy* to his *ſatisfaction* and *obedience*; and withal [x] the *Son*, to make us *children* unto his Heavenly Father.

[f] Rom. 8. 3. 1 Cor. 15. 21. Heb. 2. 14, 15, 16. [t] 1 John 3. 5. [u] Acts 20. 28. [x] Heb. 2. 1.

9. Q. *How many Mediaters are there?*

A. Onely [y] *one*: for though [z] *other* are ſo *called*, yet are they onely [a] *Miniſters* of the *Word*, not *Authors* of the *work* of *reconciliation*.

[y] 1 Tim. 2. 5. [z] Deut. 5. 5, 31, Gal. 3. 19. [a] 2 Cor. 5. 1. 9.

10. Q. *When was the Mediator given?*

A. 1. If we regard Gods *decree*, [b] *from* all *eternity*.

[b] Joh. 13. 23. Eph. 1. 4.

2. If the *virtue* and efficacy of his Mediation, as ſoon as need was, even [c] from the *beginning of the world*.

[c] Revel. 13. 8.

3. If

3. If his *manifeſtation* in the fleſh, in the [d] *fulneſs of time*; from whence, we now reckon more then 1600. yeers.

[d] Gal. 4. 4. 1 Tim. 2. 6.

Sect. XI.

Of Jeſus Chriſt, his Perſon, Offices, and twofold eſtate, of Humiliation and Exaltation.

1. Q. *WHo is this Mediator between God and man?*

A. [a] *Jeſus*, the eternal Son of God, made man of the fleſh of the Virgin *Mary*, the promiſed *Meſſiah*, or *Chriſt*, whom the [b] *Fathers expected, the Prophets foretold*, whoſe [c] *life, death, reſurrection*, and *aſcenſion*, the *Evangeliſts deſcribe*, whoſe [d] *Word* preached unto this day, *ſubdueth the world*; finally, whom we [e] *look for* from Heaven to be the *judg of quick and dead.*

[a] Luke 2. 11. 1 Tim. 2. 5. [b] John 1. 45. & 8. 56. [c] 1 John 1. 1. Acts 1. 3. [d] 1 Tim. 3. 16. [e] 2 Cor. 10. 4, 5. Acts 10. 42.

2. Q. *Is there no need of any Mediator for us unto Chriſt?*

A. No: For *he* is [f] *next of kin*, moſt

[f] Job 19. 25.

most [g] *merciful*, most *faithful*, and [h] *able perfectly to save all those that come to God through him.*

g Heb. 2. 17.
h Heb. 7. 25.

3. Q. *What do the Scriptures teach us touching Christ?*

A. Two things { 1. His Person. 2. His Office.

4. Q. *What are we taught touching the person of Christ?*

A. 1. His two natures, *viz.* { The Godhead. And Manhood.

2. The Hypostatical, or Personal Union of both, into one *Immanuel.*

5. Q. *How is the Godhead of Christ proved?*

A. Not onely by abundant [i] *testimonies* of *Scripture*, but also by his *miracles*, especially the [k] *raising* of himself from death, together with the [l] *continuance* and *conquest of the Gospel*; and that [m] not by *carnal power* or *policy*, but onely by the *power* of his *Spirit*, and [n] *patient suffering* of his *Saints.*

i Isa. 7. 14. & 9. 6, &c.
k Rom. 1. 4.
l Acts 5. 39.
m Zech. 4. 6.
n Rev. 12. 11.

6. Q. *How doth it appear that Christ was man?*

A. Besides manifold [o] *predictions*, and clear *testimonies*, it is abundantly

o Gen. 3. 15. 1 Tim. 2. 5, &c.

dantly proved by plentiful experiments; eſpecially by his [p] partaking of humane infirmities, and ſuffering of death. [p] 1 Pet. 3. 18. Heb. 2. 14.

7. Q. *Being very man, how could he be without ſin?*

A. Becauſe he was not *begotten* after the ordinary courſe, by *man*, but [q] formed of the onely *Subſtance* of the *Virgin*, and that *Subſtance* in the *conception* ſanctified by the *Holy Ghoſt*. [q] Luke 1. 34, 35.

8. Q. *What is the Perſonal Union of theſe two natures?*

A. The [r] *aſſuming* of the *humane nature* (having no ſubſiſtence in it ſelf) into the *Perſon* of the *Son* of *God*, and in that Perſon *uniting* it to the *Godhead*; ſo making one *Chriſt*, [ſ] *God and Man*. [r] John 1. 14. Heb. 2. 16. [ſ] Matth. 1. 23.

9. Q. *What is the Office of Chriſt?*

A. The [t] *Mediatorſhip*, which being *one*, hath yet three *denominations* from three ſeveral *functions*; [t] 1 Tim. 2. 5.

viz. { *Prophetical.* *Prieſtly.* *Kingly.*

10. Q.

10. Q. *What is his Prophetical Office?*

A. The Office of [u] *instructing* his Church; which he did, and doth perform two ways, *viz.*

1. *Outwardly*, as [x] *before* his *incarnation* by the *Prophets*, *Priests*, and *Scribes* of the Old Testament, and in the *days of his flesh* in his [y] *own Person*, as a [z] *Minister of the Circumcision* (but with the [a] *Authority* of the *Law-giver*) so *since* unto the worlds end, [b] by his *Apostles* and *Ministers*, [c] called and fitted by him for that purpose.

2. *Inwardly*, by the [d] joynt operation of his holy Spirit.

11. Q. *What is the Priestly function of Christ?*

A. It is that whereby he [e] *appeaseth* and *reconcileth God* to his Elect.

1. *Performing* for them absolute [f] *obedience* to the whole *Law* of *God*.

2. *Offering* himself unto his *Father*,

u Isa. 61. 1. Matth. 23. 8, 10. Joh. 17. 26.
x Matth. 17. 27. 1 Pet. 3. 19.
y Heb. 2. 3.
z Rom. 15. 8.
a Matth. 7. 29.
b 2 Cor. 4. 6. & 5. 19, 20.
c Eph. 4. 11.
d Luke 24. 49. Act. 16. 14. Joh. 16. 14.
e Heb. 5. 1, 5, &c.
f Rom. 5. 19.

ther, [g] a *ſacrifice* propitiatory for all their ſins.

3. [h] *Appearing* ever at the right hand of *God* to make *interceſſion* for them.

12. Q. *What is the Kingly Office of Chriſt?*

A. It is the *exerciſe* of that [i] *power* given him by God *over* all, and [k] *poſſeſſion* of all, for the [l] *Spiritual government*, and ſalvation of his *Elect*, and for the [m] *deſtruction* of his and their *enemies*.

13. Q. *In what ſtate did Chriſt, God, and Man, perform this threefold Office?*

A. In a two-fold eſtate, *viz.* 1. *Humiliation*, 2. *Exaltation*.

14. Q. *What was his eſtate of Humiliation?*

A. It was the [n] *baſe condition* of a *ſervant*, whereto he *humbled* himſelf from his *conception* to his *croſs*, and ſo until the time of his Reſurrection.

15. Q. *What is his eſtate of Exaltation?*

A. His [o] *glorious condition*, beginning at the inſtant of his [p] *Reſurrection*,

g 1 Cor. 5. 21.
h Heb. 9. 24. 1 John 2. 1, 2. Rom. 8. 34. Heb. 12. 24.
i Pſal. 110. 1.
k Matth. 28. 18.
l Iſal. 9. 6, 7.
m Pſal. 45. 5. Pſal. 2. 8, &c.
n Phil. 2. 7, 8.
o Phil. 2. 9. Heb. 2. 9.
p Acts 2. 24.

q Eph. 4. 8, &c. *r* 1 Pet. 3. 22. *s* Matth. 25. 31.

surrection, and comprehending his [q] *Aſcenſion*, [r] *ſitting* at the right hand of God, and [s] *ſecond coming* in glory to judg the World.

Sect. XII.

Of the Application of the Covenant of Grace, and firſt of our union with the Perſon of Chriſt.

1. Q. *Hitherto of the Foundation of the Covenant of Grace,* viz. *the Mediator: What is the Application of it?*

A. The *communicating* thereof for *Salvation* to every one of Gods Elect, in the moment of his *regeneration*, giving him [a] *part* in *Chriſt* the *Mediator*, and all his *benefits*.

a Heb. 3. 14.

2. Q. *What part hath every regenerate perſon in Chriſt hereby?*

b 1 Cor. 1. 30.

A. 1. [b] *Union* with Chriſts Perſon.

2. *Communion of Graces.*

3. Q.

3. Q. *How are we united to Chriſt his Perſon?*

A. We are *incorporated*, and made [c] *members* of the *myſtical body*, whereof *Chriſt* is *Head*; which the Scripture figureth, as by other reſemblances, ſo eſpecially under the [d] ſimilitude of marriage.

[c] Eph. 4. 16. & 5.30.

[d] Eph. 5. 32. *Item Cant.* the whole Book.

4. Q. *How may we conceive of this our marriage with Chriſt?*

A. We are to conceive therein, as in outward marriage,

1. The conſent of Parents and Parties.
2. The manner } of conjunction.
3. The means }

5. Q. *What conſent of Parents is there in this marriage?*

A. Onely Gods *donation*, who being the alone Parent of both Parties (as in the [e] marriage of the firſt *Adam*) *giveth*,

[e] Gen. 2. 22.

1. [f] *Chriſt to us*, as a Saviour.
2. [g] *Us to Chriſt*, as a people to be ſaved.

[f] John 3. 16.

[g] Joh. 17. 6, &c. Heb. 2. 13.

6. Q. *What conſent of Parties is there?*

A. 1. Chriſt *conſenteth* to take us as his own *Spouſe*, which he witneſſed

h Heb. 2. 14. neſſed eſpecially by taking h *our fleſh* upon him, that he might be our
i Matth. 1.23. i *Immanuel*, or God with us.
k John 6. 44. 2. We being k *drawn* of God,
l 2 Cor. 11.2. and l *prepared* by the *friends of the Bridegroom*, do m *conſent* to take
m Can. 7. 10. *Chriſt* as our *Lord* and *Husband*, as
Hoſ 2. 16. we profeſs by taking his n *name* and
n Iſa. 44. 5. o *yoke* upon us.
o Matth. 11.29. 7. Q. *What is the manner of this our conjunction?*

A. *Myſtical*, that is to ſay: *Real*, in reſpect of the things conjoyned, our very *nature*, body and ſoul, being *coupled* to the Body and Soul of
p Eph. 5. 30. Chriſt, (ſo that we are p *members* of his *body*, *of his fleſh, and of his bones*) and thereby alſo
q 1 Cor. 1. 30. to the q *divine Nature*; yet not *corporal*, but *ſpiritual*, in
r 1 John 4. 15. regard of the means whereby this conjunction is wrought.
Rom. 8. 9. 8. Q. *What are the means of this*
f Gal. 4. 6. 1 John 3. 24. *ſpiritual conjunction?*

A. On *Chriſts* part, his *holy*
& 4. 13. r *Spirit*, f given by him unto every
t Gal. 4. 6. member of his Body, as the t *Soul*
1 Cor. 15. 45. of ſpiritual Life, and *Fountain* of

ſupernatural

ſupernatural Grace; in which reſpect, [u] *he that is joyned to the Lord, is* ſaid to be *one ſpirit.*

[u] 2 Cor. 6 17.

9. Q. *What is the Spirit of Chriſt?*

A. The [x] Holy Ghoſt, truly *reſiding*, and powerfully [y] *working* in all thoſe that are Chriſts, [z] *derived* unto them from him, and [a] *knitting* them inſeparably unto him.

[x] 1 Cor. 3. 16. [y] Rom. 5. 5. [z] Rom. 8. 2. [a] 1 Cor. 12, 13. Eph. 2. 18. & 4. 4.

10. Q. *Is the Holy Ghoſt given unto none, but ſuch as are thus joyned unto Chriſt?*

A. The Holy Ghoſt is conſidered three ways:

1. As the Author of all *excellency*, even in common gifts of *Nature* and *Reaſon*, as [b] ſtrength and courage, [c] Arts and Sciences, [d] Policy and Government, *&c.* In which ſenſe he is *given to many* that never heard of Chriſt.

[b] Jude 14. 6. [c] Exod. 31. 3. [d] 1 Sam. 11. 6.

2. As the Author of [e] *ſpiritual gifts*, ſo called, becauſe being ſanctified, they are *means* of edification, as the power of working miracles, healing, languages, *&c.* yea, a [f] *taſte of the*

[e] 1 Cor. 12. 1, 4. [f] Heb. 6. 4, 5.

the heavenly Gift, and *of the good Word of God*, and *of the powers of the world to come*. In which ſenſe he is *given to ſundry Reprobates*, that are called, as hath been ſhewed.

3. As the Author of the *perpetual, effectual*, and [g] *vital influence of ſaving grace* from Chriſt the head, to every true member of his body. In which ſenſe, [h] *the world cannot receive or know him*, but he is beſtowed on the [i] *elect onely*, and thoſe *truly regenerated*, and converted unto the Lord.

g John 6. 63.
h John 14. 17.
i 1 Pet. 1. 2.

11. Q. *But on our parts, what means is there of this conjunction?*

A. Onely Faith; which yet is [k] *not of our ſelves, but the gift of God*, and of all other the *firſt*, and *moſt general effect* and *inſtrument* of the [l] Spirit of Chriſt, [m] *diſpoſing* and *inabling* us, ſo to imbrace and cleave unto him, as

k Eph. 2. 8.
l 2 Cor. 4. 13. Gal. 5. 5, 22.
m Eph. 3. 16, 17.

1. To [n] *receive* from God by him, whatſoever benefits and graces.

n Rom. 5. 2.

2. To [o] *return* to God in him, all holy

o Col. 2. 7. Gal. 5. 6.

holy and thankful obedience.

Sect. XIII.

Of our Communion with Chriſt, in regard of his Prophetical Office, by the Revelation of the Covenant of Grace, and of the firſt outward means of Revelation; viz. *the Goſpel Preached.*

1. Q. *What is our communion with Chriſt?*

A. It is our *participation* of the *benefits*, flowing from his *ſeveral Offices.* For being made *one* with him, we are thereby [a] *poſſeſſed* of all things that are his, as the wife of the wealth of her husband, the [b] *branch of the ſap of the root*, and the [c] *members of ſenſe and motion from the head.* In which regard, the whole *Church* is called alſo [d] *Chriſt*, and the ſeveral members [e] *Chriſtians.*

a Revel. 2. 28. Col. 2. 10.
b Joh. 15. 5.
c Eph. 4. 15, 16.
d 1 Cor. 12. 12. Gal. 3. 16.
e Acts 11. 26.

2. Q.

2. Q. *What are the benefits which we partake with Christ, flowing from his Offices?*

A. They are the fruits of his *Prophetical, Priestly,* and *Kingly* functions, whereby, as he is [f] made to us of God, *Wisdom, Righteousness, Sanctification, and Redemption,* so we also by him after a sort become [g] *Prophets,* [h] *Priests,* and *Kings.*

f 1 Cor. 1. 30.

g Acts 2. 17, 18.

h 1 Pet. 2. 9. Rev. 5. 10.

3. Q. *What fruit receive we by the Prophetical function of Christ, to make us Prophets?*

A. The [i] *Revelation* of *Gods Covenant of Grace,* whereby *Christ is made unto us of God, Wisdom,* and we [k] *wise* for our own, and others *salvation.*

i Matth. 11. 27. & 16. 17. Joh. 4. 21. Psa. 25. 14.

k 2 Tim. 3. 15. 1 John 5. 20.

4. Q. *Touching this Revelation, what are we to consider?*

A. Three things, *viz.*

The { *Means,* whereby / *Manner,* how / *Subjects,* to whom } it is imparted.

5. Quest. *What are the means whereby God revealeth his Covenant?*

A. They are of two sorts:

1. Out-

1. Outward. *viz.* { 1. The Word; and 2. The Sacraments.
2. Inward.

6. Q. *What is here meant by the Word, the firſt outward means?*

A. The *Goſpel preached*, called the [l] *Word of Faith*, and *of* [m] *Grace*; containing (*as a ſecond Tree of* [n] *Life*) the *Promiſe of* [o] *Life*, and *Salvation* by Chriſt the Mediator, which is the ſubſtance of the Covenant of Grace.

l Rom. 10. 8.
m Act. 20. 32.
n Prov. 3. 18.
o John 6. 68.

7. Q. *In what part of the Scripture is the Goſpel contained?*

A. [p] Both in the *Old* and the *New Teſtament:* In the former, more *ſparingly* and *darkly*, under [q] *obſcure promiſes*, and [r] *ſhadows* of legal ceremonies, proper to the *Jews*; but in the latter, moſt [ſ] *plainly* and *plentifully*, in the clear Declaration both of the *Truth* and *Fruit* of *Chriſt*, already exhibited to all *Nations*. In which regard eſpecially, it is termed a [t] new Covenant or Teſtament.

2 Tim. 1. 10.
p Heb. 13. 8. Rom. 10. 6.
q Gen. 3. 15. & 49. 10.
r Heb. 10. 1.
ſ Rom. 16. 25, 26.
t Heb. 9. 15. & 8. 8, &c.

8. Q. *To what part of Gods Word is the Goſpel oppoſed?*

A. To

A. To the Law, which containing the [u] tenor of the forementioned Covenant of works, is notwithstanding this latter Covenant of Grace, often urged in the [x] Scriptures, especially of the Old Testament.

9. Q. *What use is there of the Law, the Gospel being published?*

A. Not as of a [y] *cause*, properly working Faith and Grace, (for that belongeth onely to the [z] *Gospel*) but yet as of a needful *preparative* thereunto, that being [a] *humbled* by the Law, seeing our selves not [b] capable of Salvation by the Covenant of works, we may be forced to [c] flie to the remedy, offered unto us in the Grace of the Gospel.

10. Q. *What need is there of the preaching of the Gospel seeing we may read it?*

A. Because, though [d] *foolishness to the world*, it is the [e] *Ordinance* of God, and his [f] *power* to Salvation: And we have *need* to have the Word not onely *propounded* in gross, but also [g] *expounded*, *divided*, and *applied* by the Ministry, for

u Gal. 3. 10.
x Rom. 1. 18. Deut. 27. 26. Ezek. 18. 4, 5, &c. Lev. 18. 5.
y Gal. 3. 11.
z Acts 20. 24. Eph. 1. 13.
a Rom. 8. 15.
b Gal. 3. 11.
c Matth. 11. 28.
d 1 Cor. 1. 21.
e Deut. 18. 17, &c.
f Rom. 1. 16.
g Rom. 10. 14. Gal. 3. 2. Acts 8. 30, 31. 2 Tim. 2. 15.

for that end by Chriſt ordained.

Sect. XIIII.

Of the ſecond outward Means, viz. the Sacraments?

1. Q. *TO proceed to the other outward means: What are Sacraments?*

A. [a] *Seals* annexed [b] *by God,* to the *word* of the Covenant of Grace, to *inſtruct*, *aſſure*, and [c] *poſſeſs* us of our part in *Chriſt*, and his benefits, and to binde us in all thankful obedience unto God in *him*, and in love unto all Saints.

a Rom. 4. 11.
b 1 Cor. 11. 23.
c Gal. 3. 27.

2. Q. *How doth God by the Sacraments aſſure us of his mercies in Chriſt?*

A. By *exhibiting* to the *worthy receiver*, by ſuch outward *ſigns*, whether *elements*, or *actions*, as *himſelf* for *relief* of our weakneſs hath preſcribed, *whole* [d] *Chriſt*, God and man, with all his benefits; *in* [e] *whom*

d 1 Cor. 10. 4.
e 2 Cor. 1. 20.

all the promises of God are Yea and Amen.

3. Q. *How do they binde us unto God?*

A. We *receiving* them as *pledges* of his infinite love in Christ, do thereby *profess* our selves [f] *bound* to express our *thankfulness* by all duties to his Majesty; and for his sake [g] one to another.

f Col. 2.6, 7.

g Eph. 4 3, 4,5.

4. Q. *What Sacraments be there of the Covenant of Grace?*

A. They are of two sorts, *viz.*

1. Some of the Old Testament, before Christs coming.

2. Other of the New, under Christ.

5. Q. *What Sacraments were there of the Old Testament?*

A. Besides divers [h] *extraordinarily given*, and serving but for a *season*, there were *two* of *ordinary* and *perpetual* use, from their institution until the coming of Christ (to which those other may be referred) *viz.*

h 1 Pet. 3. 20,21. 1 Cor. 10. 1,2,3,4.

1. [i] Circumcision; for entrance into the Covenant.

i Gen. 17. 10, &c. Deu. 30.6.

2. [k] The Passeover, for continuance

k Exod. 12. 3, &c. 1 Cor. 5.7.

tinuance and confirmation therein.

6. Q. *What Sacraments be there of the New Teſtament?*

A. Onely two: to wit,

1. *Baptiſm*, ſucceeding in the place of *Circumciſion*.
2. The *Supper of the Lord*, anſwering to the *Paſſeover*.

7. Q. *How do theſe Sacraments of the New Teſtament differ from thoſe of the old?*

A. In reſpect

[l] Not of the Author, God; the *ſubſtance*, Chriſt; or the *receivers*, the people of God; which are in both the ſame:

But of [m] *continuance*, [n] *evidence*, *eaſie performance*, and *efficacy*; in all which, [o] *theſe* of the New Teſtament have great *preheminence*.

l Rom. 4. 11. 1 Cor. 10. 2,3,4.

m Matth. 28. 11,26.

n 1 Cor. 11. 26.

o 2 Cor. 3. 9.

Sect. XV.

Of Baptism.

1. Q. *What is Baptism?*
A. The *former* Sacrament of the New Testament, by the [a] *washing of water*, representing the powerful [b] *washing* of the blood, and *Spirit* of Christ; and so sealing our [c] *new birth*, and *entrance* into the Covenant of Grace.

[a] Eph. 5. 25.
[b] 1 Cor. 6. 11. Heb. 10. 22.
[c] Joh. 3. 5. Tit. 3. 5.

2. Q. *How was this Sacrament ordained and brought into the Church, in the place of Circumcision?*
A. At the [d] *Commandment of God*, by the *Ministery* first of [e] *John* therefore called the *Baptist*; after *sanctified*, and *confirmed* by our Saviour Christ himself, being [f] *baptized* by *John*, and giving [g] *commission* to his Apostles and Ministers to *continue* the same in his Church unto the end.

[d] John 1. 33.
[e] Matth. 3. 1.
[f] Matth. 3. 13.
[g] Matth. 28. 18.

3. Q. *What are the necessary and essential parts of this Sacrament?*
A. Two: *viz.*
1. The *outward element* of [h] *water* together

[h] John 1. 31.

together with the *action* of [i] *waſhing*, that is, *dipping* or *ſprinkling* the party baptized, [k] *In the Name of the Father, the Son, and the Holy Ghoſt.*

2. The *ſpiritual thing* ſignified, *viz.* the [l] *blood* and [m] *ſpirit* of Chriſt, *waſhing* away both the [n] *guilt* and [o] *filthineſs* of ſin.

4. Q. *Doth this ſpiritual waſhing always accompany the outward action?*

A. No: for howſoever God for his part, do ever [p] offer it at the preſent unto *all*, yet do the [q] *Elect* onely *effectually partake* the *ſpiritual benefit*; and that [r] then firſt when by the Spirit and Faith they are united unto Chriſt: From which time, Baptiſm *once* received, remaineth a [ſ] *Fountain always open for ſin and for uncleanneſs.*

5. Q. *How far forth doth Baptiſm cleanſe the Elect from ſin?*

A. From [t] *all* ſins, as well *actual* as *original*, as well committed *after* Baptiſm, as *before*: and that [u] *perfectly*, in reſpect of the *guilt*, although [x] *imperfectly*, and by degrees, in

i Eph. 5. 26 Acts 8. 36, &c. & 2. 41.
k Matth. 28. 19.
l Heb. 9. 14.
m 1 Cor. 6. 11.
n Acts 2. 38.
o Ezek. 36. 2.
p Ezek. 24. 13.
q 1 Pet. 1. 2.
r 1 Cor. 10. 2, 5. Gal. 3. 27.
ſ Zech. 13. 1.
t 1 Cor. 6. 9, 10, 11. 1 John 1. 7. Pſal. 51. 7.
u Iſa. 1. 18.
x Job 13. 10. Pſal. 51. 2

in respect of the *pollution* and power of sin.

6. Q. *Who are to be admitted to this Sacrament?*

A. Whosoever are *outwardly* comprehended in the Covenant: whether they be

y Acts 8. 37. 1. Of riper yeers y converted to the profession of the Faith; or

z 1 Cor. 7. 14. Acts 2. 39. 2. z Children born of Christian parents.

Sect. XVI.

Of the Lords Supper.

1. Q. *What is the Lords Supper?*

A. It is the *other* Sacrament of the New Testament, wherein God by the *signs of Bread* and *Wine, signifieth, sealeth,* and *exhibiteth,* to every faithful receiver, the *body* and *blood* of Christ for his *spiritual nourishment* and *growth* in Christ, and so *confirmeth* him in the Covenant of Grace.

2. Q.

2. Q. *How was this Sacrament inſtituted in the Paſſeover?*

A. Our Lord Jeſus Chriſt [a] *in the night that he was betrayed*, [b] immediately after he had eaten the Paſſeover with his Diſciples, did both *himſelf* with them *celebrate* this holy Sacrament, and withal [c] *give charge* for *continuance* of the ſame in the Church, until his ſecond coming; in which regard it is called the [d] *Lords Supper*.

a 1 Cor. 11. 23.
b Matth. 26. 26, &c.
c 1 Cor. 11. 24, 25, 26.
d 1 Cor. 11. 20.

3. Q. *What are the eſſential parts of this Sacrament?*

A. As of all other Sacraments, two: to wit,

1. The outward *ſigns*, *viz.* the [e] *elements* of *bread* and *wine*, together with the *actions* of *bleſſing* and *diſtributing*, *taking* and *communicating*, according to our Saviours firſt inſtitution.

e Matth. 26. 26, 27, 28.

2. The ſpiritual [f] *things ſignified*, *viz.* the *body* and *blood* of Chriſt, *ſanctified* and [g] *given* us by God, and by *Faith* received of us, for the *nouriſhing* and *preſerving* of our

f Ibid.
g John 6. 50, 51. Verſe 54.

ſouls and bodies unto eternal life.

4. Q. *Is Chriſts body and blood, together with the outward elements, received of all Communicants?*

A. No: for howſoever they be [h] *offred* by God to *all*, yet are they *received* by *ſuch alone*, as have the hand of *Faith* to lay hold on Chriſt. As for *thoſe* that come *without Faith*, they receive [i] *onely* the outward *elements*, and that unto [k] *condemnation*.

h Matth. 26. 26.

i 1 Cor. 11. 27.

k Verſ. 29.

5. Q. *Who are to be partakers of this Sacrament?*

A. All *baptized*, who are of yeers and ſound *judgment* to diſcern the Lords body, ought to *repair* to this Sacrament: but thoſe onely come *worthily*, who profeſſing the true Faith, have duely [l] *examined* and prepared themſelves.

l 1 Cor. 11. 28.

6. Q. *How ought every Chriſtian coming to this Sacrament, to examine and prepare himſelf, that he may come worthily?*

A. By due ſearch and tryal of himſelf, whether he have in him the conditions, by God required in

in worthy Communicants, *viz.*

[m] *Faith* grounded upon *knowledg*, both of *Gods will* in generall, and this *holy Sacrament* in particular.

[n] *Repentance* of sins past, attended with true [o] *love of God*, and *of his* [p] *brethren.*

7. Q. *How ought every Christian thus prepared, to demean himself in receiving, and after?*

A. 1. In the present *action*, with *reverence*, *intention*, and *thanksgiving*, [q] *commemorating* the Lords death, for the comfort and refreshing of his soul, and [r] *offering up himself*, soul and body, as a *sacrifice of thanks*; in which regard it is called the *Eucharist*.

2. Afterward, continually *endevoring* to finde an [s] *increase* of his *faith* in Christ, *love* to God and all his Saints, *power* to subdue sin, and *practise* obedience, with all other [t] saving and sanctifying graces.

m 2 Cor. 13.5. 1 Tim.1. 15.
n Heb.10. 22. Jam.4.8.
o Zech.12. 10.
p 1 Cor. 16.14.
q 1 Cor. 11.26.
r Rom. 12. 1.
s Col.2.6, 7.
t 2 Pet.3. 18.

Sect. XVII.

Of the inward means of revealing the Covenant of Grace, viz. the Spirit and Faith.

1. Q. *What are the inward means whereby God revealeth his Covenant of Grace?*

A. They are two, *viz.* { 1. The *Spirit.* 2. *Faith.*

2. Q. *What is here meant by the Spirit?*

A. A *ſpecial effect* of the *Spirit* of Chriſt before mentioned, dwelling in our hearts, *teſtifying*, on Gods part, his *free love*, and gracious purpoſe touching our ſalvation in [a] *particular*, by [b] revealing unto us what things are given to us of God, and withal, guiding and furthering us to the [c] *knowledg* of the whole will of God, delivered in his Word; called therefore the [d] *ſpirit* of *wiſdom*, or *revelation*.

a Pſal. 35. 3.
b 1 Cor. 2. 12.
c Pſal. 16. 7. Joh. 14. 26.
d Epheſ. 1. 17.

3. Q. *Doth the Spirit always witneſs the love of God unto us?*

A. The *witneſs* of the Spirit is [e] *continual*,

e *continual*, yet it is f not always with like feeling and comfort *apprehended*; becauſe neither are our hearts always alike *purged*, *humbled*, and *inlarged* to receive it, nor the ſweet *promiſes* of the Goſpel (g whereon the Spirit groundeth this teſtimony) with like care *attended on, and meditated*.

e Rom. 5. 5. Epheſ. 1. 13, 14.
f Pſal. 31. 12. & v. 7, 8.
g Iſai. 59. 21.

4. Q. *How may we diſcern between the perſwaſion of Gods Spirit, and the preſumption of our own hearts?*

A. Among other, by theſe three differences; *viz.* that

1. Preſumption giveth h *liberty* to continue in ſin, but Gods Spirit i *rebuketh* us for every ſin.

h Deut. 29. 19.
i Joh. 16. 8.

2. Preſumption k *relieth* on Gods love, *not loving* him, but Gods Spirit maketh us l *love him, becauſe he hath loved us firſt.*

k Jer. 3. 4, 5.
l Cant. 8. 6. 1 John 4. 19.

3. Preſumption is joyned with *ſelf-love*, but Gods Spirit revealing his mercy to us, maketh us m *abhor our ſelves.*

m Job 42. 5, 6. Ezek. 16. 63. & 36. 31.

5. Q.

5. Q. *What mean you here by Faith?*

A. That ſpecial *act* of Faith, whereby we [n] *give credit* to the *report* of the Word and Spirit of Chriſt touching our ſalvation in particular, and ſo [o] *ſet to our ſeal* that God is true.

[n] 1 Joh. 5. 10.

[o] John 3. 33.

6. Q. *How are we brought to give credit to the Word and Spirit?*

A. By the [p] *miniſtery* of the ſame *Word*, with the *Sacraments* annexed, and the *power* of the ſame *Spirit*; by which onely means God *worketh*, and *ſetteth on work*, this grace of *Faith*, in the hearts of his children, from the general promiſes of the Goſpel, [q] *particularly*, and [r] *undoubtedly* to conclude their own ſalvation.

[p] Rom. 10. 17.

[q] 1 Tim. 1. 15. Joh. 20. 28.

[r] Job 19. 25. 1 Pet. 1. 23.

7. Q. *Can all that have Faith, particularly, and undoubtedly reſolve of their ſalvation?*

A. 1. *Many* for a time reſt *ſecure* in a flitting perſwaſion, which may appear not to be *true faith*, in that it [t] *purgeth not the heart.*

[s] Acts 15. 9.

[t] Luke 22. 32.

2. The *Elect* having *true faith*, [u] never failing, and working in them

[u] Rom. 11. 29.

them *ſound aſſurance*, muſt yet *ordinarily* [u] *ſtrive* againſt *doubting*, and may [x] *at times* (falling into ſin, or ſome ſpiritual affliction) *loſe for a ſeaſon*, the *joy* and *feeling* of this aſſurance.

[u] Matth. 9. 24. Luk. 17. 5.
[x] Pſal. 51. 11. & 31. 22. & 12. 5.

SECT. XVIII.

Of the manner of revealing the Covenant of Grace, viz. *Vocation.*

1. Q. *THus much of the means: now what is the manner of revealing the Covenant of Grace?*

A. It is [a] *Vocation* or *Calling*; when God by the means aforeſaid, *acquainting* men with his gracious purpoſe of ſalvation by Chriſt, [b] *inviteth* them to *come* unto him.

[a] Rom. 8. 30. Heb. 3. 1.
[b] Hoſea 2. 14.

2. Q. *Are there not different kindes of Calling?*

A. Yes; there is a twofold calling.

1. *Effectual*, peculiar to thoſe few that are *Elect*, whereby God

God (become in Christ their Father) doth not onely *outwardly* by his *Word invite*, but [c] *inwardly* also and powerfully, by his *Spirit*, *allure*, and *win* their hearts to *cleave* to him inseparably unto salvation.

c Gen. 9. 27. Psal. 65. 4. & 25. 14. Joel 2. 32. Acts 2. 39.

2. *Outward* [d] onely, and *ineffectual*, whereby [e] *many are called who are not chosen*, as hath been shewed.

d Is. 48. 12.

e Matth. 22. 24.

3. Q. *How doth this latter differ from the former calling?*

A. Howsoever we are to [f] judg charitably of all outwardly called, because who among them are also inwardly called is onely [g] known to God; yet doth this outward calling differ from the former.

f 1 Cor. 1. 2.

g 2 Tim. 2. 19.

1. In that it is wrought onely by [h] *outward* means and *common illumination* without the [i] *Spirit* of regeneration, or any portion of [k] *saving faith*.

h Heb. 4. 2. i Jude v. 19. k Luk. 8. 13. l Act. 8. 13. Rom. 9. 4, 5.

2. In that they are admitted onely to an *outward* and [l] *temporary league* of formal profession, [m] not to that

m 1 Joh. 2. 19. 1 Cor. 1. 8, 9.

entire

entire fellowship with Christ, required unto salvation.

Sect. XIX.

Of the Subjects, to whom the Covenant of Grace is revealed, viz. *the Church.*

1. Q. *TO come to the third thing propounded touching this Revelation; to whom doth God reveal his Covenant of Grace?*

A. [a] Not to the world, but to his Church called out of the world.

a Joh. 14. 22. & 17. 9. Matth. 11. 25. 1 Cor. 1. 8, &c.

2. Q. *What mean you by the Church?*

A. The whole number of Gods *elect, effectually called into* [b] *fellowship with Christ,* by the means, and in the manner formerly mentioned; which we profess to *believe* under the *title* of the *holy Catholike Church.*

b Eph. 5. 32. 1 Cor. 1. 9.

3. Q. *Where is this holy Catholike Church?*

A. Part

A. *Part* already in Heaven [c] *triumphant* in their Masters joy, [d] *waiting* for the fulfilling of the *number* of their fellow-members, and their own *consummation* in perfect bliss:

Part as yet [e] *militant* on Earth in the service and warfare of their Lord, *expecting* in due time to be also [f] *crowned* with victory, and triumph in glory.

4. Q. *Who are true members of the Church militant on Earth?*

A. Those *alone*, who as [g] *living members* of the mystical body, are by the Spirit and Faith [h] *secretly* and *inseparably* conjoyned unto Christ their *head*; in which respect the true militant Church is both *invisible*, and [i] *invincible*.

5. Q. *But are none to be accounted members of this Church, but such as are so inseparably united unto Christ?*

A. *Truly*, and *properly* [k] none other; howbeit, because God useth *outward* means, with the *inward*, for the *gathering* of his Saints, and *calleth* them as well to [l] *outward profession* among themselves; as to *inward*

c Heb. 12. 23. Rev. 7. 14, &c.
d Rev. 6. 9, 10, 11.
e Rev. 1. 9. & 12. 11.
f 2 Tim. 4. 7, 8.
g Eph. 1. 22, 23. Col. 1. 18.
h Col. 3. 3. Psal. 83. 3.
i Matth. 16. 18.
k 2 Joh. 2. 19.
l Acts 2. 42. Cant. 1. 7

ward fellowſhip with his Son, whereby the Church becometh *viſible*; hence it cometh that ſo *many* as [m] partaking the outward means, do *joyn* with theſe in league of viſible profeſſion, are therefore, in humane judgment, *accounted* members of the true Church, and [n] *Saints by calling*; until the Lord (*who onely knoweth who are his*) do make known the contrary. As we are taught in the [o] *parables* of the *tares*, the *drawnet*, &c.

[m] Acts 8. 13.
[n] 1 Cor. 1. 2.
[o] Matt. 13. 24, 47, &c.

6. Q. *Hath Chriſt then his Church viſible upon earth?*

A. Yea, thorowout the world, in the particular [p] *Congregations* of Chriſtians, called to the profeſſion of the true Faith and obedience of the Goſpel. In which [q] *viſible Aſſemblies*, and not elſewhere, the *true members* of the Church inviſible, on Earth, are to be *found*; and *unto* which therefore, all that ſeek ſalvation, gladly [r] *joyn* themſelves.

[p] Rom. 3. 3.
[q] Rom. 11. 5.
[r] Iſai. 60. 4.

7. Q. *Are we to acknowledg one viſible Church, or many?*

A. [s] *One alone*, as there is but *one Lord, one Spirit, one Faith*, and *one Baptiſm*;

[s] Eph. 4. 4, &c. Cant. 6. 8. Gal. 3. 28.

Baptiſm; notwithſtanding the *parts* of this one Church may be diſtinguiſhed in reſpect

1. Of *time*, as the Churches [t] before Chriſt and ſince: Primitive and preſent reformed, *&c.*

2. Of *place*, as the Churches of *Judea*, *Aſia*, *England*, *France*, *Germany*, *&c.* which all being [u] *one*, yet (as the Sea) receive *ſeveral names* from the *Countries* where through they paſs, and are [x] accounted as ſo many ſeveral Churches.

[t] Heb. 13. 8.

[u] 1 Tim. 3. 15.

[x] Rev. 1. 11.

8. Q. *Muſt not then this one viſible Church have one viſible head here on Earth?*

A. No: for it is *viſible* not in the *whole*, but in the *parts*, whereto the circumſtances of *time* and *place* for opportunity of viſible profeſſion, do agree; and therefore, as *Catholike*, or Univerſal, the Church hath *no head*, but [y] *Chriſt* alone, always [z] *preſent* by his *Word* and *Spirit*, to give [a] *life*, *ſenſe*, and *motion*, to every member.

[y] Epheſ. 1. 22, 23.

[z] Matth. 28. 20.

[a] Gal. 2. 20.

9. Q.

9. Q. *Is the Church always viſible in her parts?*

A. Chriſt hath, and [b] *ever had* from the beginning, his Church *viſible* upon Earth, that is, ſome *companies* of beleevers making *profeſſion* of the ſame *common faith*; howbeit, many times by *perſecution* forced to [c] *hide* themſelves from the *eye* of the *world*, and haply by the rage of the enemy, ſo ſcattered, that (as in the [d] days of *Elias*) they can *hardly* be *known*, or have *enter-courſe* between themſelves. [b] Rom. 11. 1,2,3,4. [c] Rev. 12. 14. [d] 1 Kings 19.10.

10. Q. *What are the infallible notes, whereby to diſcern a true viſible Church, with which we may ſafely joyn?*

A. The *ſame*, and no other, which are the onely *outward means*, ordained by God, for the calling and gathering of his Saints, and which give *Being* to a Church, proving it to be a [e] *pillar of truth*, viz. the [f] *Word preached*, and *Sacraments adminiſtred*; according to the Commandment of Chriſt our Saviour; as for *other notes*, they are either [e] 1 Tim. 3. 15. [f] Mat. 28. 19,20.

1. *Acci-*

1. *Accidental*, and in great part separable, or

2. Utterly *impertinent*, and *forged* for the upholding of the Romish Synagogue.

11. Q. *May not such a Church erre, and be corrupted, or fall, and become no Church?*

A. 1. The Church considered in her *true members* can [g] *never* utterly fall; howsoever [h] *no* Congregation be so *pure*, that it may be said at any time to be *free* from *all* corruption, or so *constant*, but that, at times, it may be *shaken*, in the very *foundation* of truth; as may appear by the Churches of [i] *Corinth*, [k] *Galatia*, *&c.*

g Matth. 16.18. Phil.1.6. 1 Thes.5. 24.

h Cant.1. 4.

i 1 Cor. 15.12,13.

k Gal.3.1, &c.

2. Being considered with respect to the *place*, God doth not *always* continue a *succession* of true beleevers within the same limits and borders; and hence we say, that divers Churches are *faln*, as those of *Asia*, *&c.* neither is any *place* so *priviledged*, but that for sin the [l] *Candlestick* may in time be thence *removed.*

l Rev. 2.5.

12. Q. *How may we judg of a Church*

Church corrupt, or ceaſing to be a Church?

A. 1. Where God, utterly [m] *taking away the means* of his *Word* and *Worſhip*, hath apparently given the [n] *bill of divorce*, there are we not to acknowledg any Church *at all*; as at this day in *Jeruſalem*, once the holy City.

2. But where theſe *means* are yet continued, we are to acknowledg a [o] *Church* of Chriſt, howſoever *more* or *leſs corrupt*, according to the greater, or leſs *abuſe* of Gods Word and Worſhip.

13. Q. *Since Churches may be ſo diverſly corrupted, from which, and how far are we to ſeparate?*

A. From Churches *mortally ſick* of [p] *hereſie*, or [q] *idolatry*, as it were of a *contagious plague*, or *leproſie*, we are to *ſeparate*: Howbeit, whiles there is yet any life, rather from the *ſcab*, or *ſore*, then from the *body*; that is, from the *prevailing faction*, *maintaining fundamental errors*, *and forcing* to *idolatrous Worſhip*. Such is our ſeparation from the preſent Church of *Rome*; not from ſuch therein,

m Acts 13. 46.
n Iſa. 50. 1.
o Rev. 2. 12, 13.
p Tit. 3. 10, 11.
q Rev. 18. 4.

therein, who, either meaning well in general, are [r] *ignorant of the depth of Satan*, or [s] *secretly dissent* from those damnable corruptions; with whom as a body yet retaining life, we desire to [t] joyn, so far, as we may with *safety* from the aforesaid *contagion*.

r Revel. 2. 24.
s 1 Kings 19.18.
t Phil. 1. 18.

14. Q. *Are we to continue fellowship with all other Churches, not so deadly and dangerously corrupt?*

A. From Churches holding the *foundation*, in substance of *faith* and *worship*, though otherwise not *free* from *blemish*, we are [u] not to *separate* farther then in *dislike* and *refusal* of that wherein they do apparently *separate* from Christ, in respect either of *manners*, *doctrine*, or *form* of *publike worship*.

u 1 Kings 15. 14. & 22.43. Cant. 1. 5.

15. Q. *To conclude touching the Church, what distinction is there of the particular members?*

A. 1. *Generally*, they are all the [x] *family of Christ*, and [y] *sheep of his flock*, hearing his voice, and following him.

x Eph. 3. 15.
y Joh. 10. 2,3,4.

2. More *specially*, out of these, Christ, the *chief Prince and Shepherd*,

herd, hath instituted, as *guides* unto the rest,

1. [z] *Ministers*, called *Pastors*, [a] to feed his flock, with the wholesome food of the Word and Sacraments.

2. *Princes* and *Magistrates*, to *see to the ways* of his *household*, that all, both [b] *Ministers* and *People*, do their *office* and *duty*, even in *things concerning God*.

[z] 1 Cor. 12.28. [a] Joh. 21. 15. 1 Pet. 5. 2.

[b] 2 Chro. 35. 3, &c. & 34. 32, 33.

Sect. XX.

Of our Communion with Christ in regard of his Priestly Office, viz. our Justification.

1. Q. *THus much of the benefit flowing unto us from the Prophetical Office of Christ, what fruit have we of his Priestly function?*

A. Our [a] *reconciliation* with God, or justification in his sight through Christ, made unto us of God [b] *righteousness*, whereby *alone* we

[a] Ro. 3. 25. 2 Cor. 5. 19. [b] 1 Cor. 1. 30.

c Rom. 8. 33, 34. we are perfectly [c] *justified*, *i.* acquitted and accounted just in the sight of God.

2. Q. *How doth Christ become righteousness unto us, for justification in the sight of God?*

A. Onely by Gods free and gracious [d] *imputation* of the righteousness of Christ unto us, [e] in which, as in the *garment* of our *elder brother*, we are *accepted*, and *obtain the blessing* from him, our Heavenly Father.

d Rom. 5. 18, 19.

e Phil. 3. 9.

3. Q. *What righteousness of Christ is it, that God imputeth to us?*

A. Not the *essential* righteousness of *his divine* nature, but onely that perfect [f] *integrity* of the *humane* nature, which in him was *without all guile*; and that absolute *obedience*, whereby, in that nature of ours, he

f Heb. 7. 26.

g Matth. 3. 15. 1. [g] *Fulfilled* in act every *branch* of the Law of God.

h Isai. 53. 5. 1 Pet. 2. 24. 1 Joh. 2. 2. 2. [h] *Satisfied* by his sufferings, for the sins of the whole world of his Elect.

4. Q. *How can Christs righteousness be accounted ours?*

A. Be-

A. Becauſe it is in Chriſt, not as in a perſon ſevered from us, but as in the *head* of our *common nature*, the *ſecond Adam*; [i] from whom therefore it is *communicated* unto all, that, being united as members unto him, do lay [k] *claim* thereto, and *apply* it unto themſelves.

i Rom. 5. 19.

k Rom. 10. 4.

5. Q. *How is this claim and application made?*

A. On *our* part by [l] *faith alone*, and that, not conſidered as a *virtue* inherent in us, working by love, but onely as an [m] *inſtrument*, or *hand* of the ſoul ſtretched forth to lay hold on Chriſt, [n] *The Lord our righteouſneſs.*

l Rom. 5. 1.

m Rom. 10. 10.

n Jer. 3. 6.

6. Q. *But how are we made Prieſts unto God, by our Communion with Chriſt?*

A. Our [o] ſins being pardoned, and our [p] perſons received into favor, we are admitted, as a [q] *ſpiritual Prieſthood*, to *offer* up the *ſacrifices* of our obedience and thanksgiving; which howſoever [r] *imperfect* in themſelves, and deſerving rather [ſ] *puniſhment* then *reward*, are yet, as our perſons, made *acceptable*

o Acts 13. 38, 39.

p Eph. 1. 6.

q 1 Pet. 2. 5.

r Iſa. 64. 6.

ſ Pſal. 143. 2. Tit. 3. 5.

unto God, and have [t] *promise of reward*,[u] by the onely *merit* and *intercession* of the same our high Priest.

[t] Matth. 10. 41, 42.
[u] Revel. 8. 3, 4.

Sect. XXI.

Of our Communion with Christ in regard of his Kingly Office, viz. Glorification; and that begun in this life: and first in our condition.

1. Q. *To proceed to the third, what benefit receive we by our Communion with Christ, in regard of his Kingly Office?*

A. Our [a] *Glorification*, the *third* inseparable companion and *consequent* of our *Calling*, and *Justification*, before mentioned, whereby our *condition* and whole *nature* being *changed* and *restored*, according to the [b] *image* of Christ our *King*, we are made in him no less [c] *Kings* then *Priests*, even a [d] *royal Priesthood*.

[a] Rom. 8. 30.
[b] Vers. 29.
[c] Rev. 1. 5.
[d] 1 Pet. 2. 9.

2. Q.

2. Q. *How is our Glorification accompliſhed?*

A. It is [e] *begun* in this preſent life, and ſhall be *perfected* in the *end* of this life, and in that which is to come; as ſhall be ſhewed.

[e] Col. 3. 3, 4.

3. Q. *How is our Glorification begun in this life?*

A. [f] Partly in regard of our *condition*, wherein we are made *bleſſed*, and partly in regard of our *nature* and converſation, wherein we are made *holy*.

[f] Rev. 20. 6.

4. Q. *How are we made bleſſed in our condition?*

A. In that being in Chriſt, we are in part [g] admitted into the ſame *relation* wherein Chriſt ſtandeth, both with God himſelf, and with the Creatures, and ſo inveſted in his *perſonal prerogatives*; whereby we are glorioufly exalted, both in our ſpiritual, and outward eſtate.

[g] 1 Joh. 4. 17. 1 Cor. 3. 22, 23.

5. Q. *Wherein conſiſteth the exaltation of our ſpiritual eſtate?*

A. In that we are not onely [h] *aſſured* of the *fruition* of the glorious and bliſsful preſence of God, in Heaven hereafter, but even now in

[h] Col. 3. 4. 1 Joh. 3. 2.

i Joh.5.24. this life, in part, i *poſſeſſed* thereof;
i Joh.3.14. being admitted unto two degrees of happy communion with his Majeſty.

6. Q. *Which is the firſt degree?*

A. Fellowſhip with God; k Eph.2. 12, 13. & 18.19. 1 Joh.1.3. Heb. 12. 22, 23. whereby k we, that were once *far off*, and *aliens* from him, are now brought into a *neer league*, and confederacy with him, and with his Saints, through the means of our Lord Jeſus Chriſt; who in *our humane nature* is ſtiled l Zech. 13.7. l *Gods fellow.*

7. Q. *Which is the ſecond degree?*

A. Adoption; that is, power and m Eph.1.5. privileg to be called the m *ſons of God*, derived unto us from Chriſt, n Heb.2.10. n who being the eternal Son of God, became, by *incarnation*, our *Brother*, that by him, God might bring many *ſons and daughters unto glory*; even as many as do by faith o Joh.1.12. o *receive* him; who alſo by the p Gal.4.5, 6. p *ſpirit* of adoption are taught to call God *Abba, Father.* And thus q Eph.1. 23. we, which by q *nature* were *heirs of wrath*, are in, and with Chriſt (the r Heb.1.2. r *heir of all things*) made ſ Gal.4.7. Rom.8.17. ſ *heirs* of Gods *favor* and *Kingdom*; procured

for

for us as a *purchaſe*, by the *right* of juſtification, and conveyed unto us, as an *inheritance*, under the *tenure* and title of Adoption.

8. Q. *What enſueth upon this to make us ſpiritually bleſſed?*

A. [t] *Joy in the Holy Ghoſt unſpeakable and glorious*, we being at [u] *peace with God*, having acceſs by Faith unto this *grace* wherein we ſtand, and rejoycing under the *hope* of the *glory* of God.

t 1 Pet. 1. 8, 9.
u Rom. 5. 1, 2. & 14. 17.

9. Q. *Do the children of God always thus rejoyce?*

A. Joy conſidered as a [x] *delightful apprehenſion* of the favor of God, *gladding* the heart, though it [y] *ought* continually to be labored for, and preſerved, yet it *may be* at times, and for a time, not onely *darkned* and daunted, but even [z] *loſt*, and to be reſtored: yet is it, as all [a] *gifts* of God, *perpetual* and without repentance, if we regard

x Phil. 4. 6, 7.
y Phil. 4. 4.
z Pſal. 51. 12.
a Rom. 11. 29.

1. The *matter* of rejoycing, which is Gods [b] *unchangeable* love and grace.

b Mal. 3. 6.

2. The *cauſes* and fountains of joy in the regenerate, which

are the never-failing graces of [c] *faith*, [d] *hope*, and [e] *love*, towards God in Chriſt.

3. The *valuation*, even in [f] *deepeſt diſmay*, of our part and help in Chriſt, above the pleaſures of ten thouſand worlds.

4. The *pretence* and *claim* of the faithful heart, [g] *promiſing* and *challenging* unto it ſelf a comfortable [h] *harveſt* of joy, for the preſent *ſeed-time* of ſorrow.

c Luke 22. 32.
d Rom. 5. 5.
e 1 Cor. 13. 8.
f Pſal. 6. 8.
g Pſa. 42. 5.
h Pſa. 126. 5. & 97. 11.

10. Q. *Wherein conſiſteth the exaltation of our outward eſtate?*

A. In the [i] *promiſes* and *bleſſings* of this *preſent life*, which are the *royalties* and *prerogatives* of the faithful; onely with [k] *reſervation* (ſo far as God ſhall ſee good) of the condition of the *Croſs*.

i 1 Tim. 4. 10. Rom. 8. 32.
k Mark 10. 30, 38.

11. Q. *What are thoſe prerogatives?*

A. They are many and great; but may, for the moſt part, be referred to five; whereof the firſt is

[l] *Amity* with all the *Creatures*, which are anew *reconciled* and *ſubdued* unto the faithful members of Chriſt.

l Hoſ. 2. 18. Heb. 1. 14. & 2. 5, 8.

12. Q.

12. Q. *What is the ſecond?*

A. [m] *Chriſtian liberty*; whereby not onely our right, forfeited in *Adam*, is recovered and reſtored unto us by Chriſt, the [n] *ſecond Adam*, the Lord from Heaven; but alſo the reſtraint of the [o] *Ceremonial Law* is removed; and now unto the [p] *pure*, in Chriſt Jeſus, *all things are pure*, and [q] *nothing* unclean *in it ſelf*; unleſs through *weakneſs* of conſcience in him that *uſeth* them, or in [r] thoſe that *take offence* at them, they become *accidentally* unclean, or ſcandalous.

m Gal. 5. 13.
n 1 Cor. 15, 47.
o Gal. 5. 1, &c.
p Col. 2. 20. Tit. 1. 15.
q Rom. 14. 14
r Verſ. 15.

13. Q. *What is the third?*

A. [s] *Sufficiency* of *earthly comforts*, as tokens of Gods love, and pledges of better things, wherewith many times the godly are ſo bleſſed, that they become [t] *bleſſings* unto others.

s Pſa. 34. 9, 10. & Pſ. 128.
t Pſa. 21. 6.

14. Q. *What is the fourth?*

A. [u] *Immunity* from *outward evils*, as *puniſhments* of ſin; which yet if, as *tryals* and *chaſtiſements*, God inflict upon them, they are aſſured to finde [x] *mercy* and *mitigation* in the hand correcting:

u Pſal. 31. 20. & 37. 19.
x Iſai. 27. 7.

y 1 Cor. 10.13. 2 Cor. 12. 9. z Rom. 8. 28. a 1 Cor. 10. 13. Pſa. 149. 4.

y *Strength* to bear what is laid upon them; the *ſpecial providence* of God cauſing all things to z *work together for the beſt* unto them: And finally, a a *glorious iſſue* out of all troubles in due time.

15. Q. *What is the fift prerogative?*

A. *Dignity* and preeminence; in that the faithful have b *dominion* and *upper-hand* over the *wicked*, their enemies, and are c *honorable* in the *eyes* and *hearts* of men, though not joyning with them in profeſſion.

b Gen. 9. 20, 27. Prov. 14. 10. Pſal. 105. 14, 15. c Mark 6. 20. Acts 5. 13.

10. Q. *What enſueth hereupon, to make us outwardly bleſſed?*

A. d *Joy* without *mixture of ſorrow*, in *proſperity*, and in *affliction* abundant e *conſolation*.

d Prov. 10. 22. e 2 Cor. 1. 5.

Sect. XXII.

Of Glorification begun in our Nature, viz. *Sanctification.*

1. Q. *How are we made holy in our nature?*

A. By

A. By the grace of *Sanctification*; which is the [a] *renewing* of our *nature* according to the [b] *image* of God, in *righteouſneſs* and *true holineſs*, making us after a ſort [c] *partakers of the godly nature.*

a Tit. 3. 5.
b 2 Cor. 3. 18. Eph. 4. 24.
c 2 Pet. 1. 4.

2. Q. *How far forth, and by whom is our nature in this life renewed?*

A. This renewing is of our [d] *whole nature, ſpirit, ſoul,* and *body,* our *underſtanding* being enlightned, our *will* enfranchized, and our *outward man* reformed; but [e] not *wholly,* in this life: being the work of [f] *God,* not of our *ſelves,* yet [g] *required* at our hands, both to *ſhew* us what we ought to do by the power of Grace, and to ſtir us up to ſeek by prayer, and all holy endevour, to attain unto that *ſupernatural* ſtrength.

d 1 Theſ. 5. 23. Rom. 12. 2.
e Joh. 13. 10.
f Pſal. 51. 10. Ezek. 36. 26.
g Ezek. 18. 31.

5. Q. *By what means is this work of God wrought in us?*

A. By the power and *efficacy* of the *death* and *reſurrection* of Chriſt, *conveyed* unto us by his Word and Spirit, which being *apprehended* by Faith, and *ſetting* Faith on work, are available unto *each*

Rom. 6. 5. & 8. 2. Joh. 15. 3. Rom. 8. 13. Acts 15. 9.

part of our ſanctification.

4. Q. *What are the parts of Sanctification?*

A. They are two, according to the powerful means whereby they are wrought, *viz.*

h Rom. 6. 6,7. 1. h *Mortification*, or dying unto ſin, and thereby *freedom* from the *dominion* thereof, by the *virtue* of the *death* of Chriſt.

i Rom. 6. 4,11. 2. i *Vivification*, or quickning unto *newneſs of life*, by the power of the *reſurrection* of Chriſt; in regard whereof it

k Rev. 20. 6. is alſo called our k firſt Reſurrection.

5. Q. *How doth Sanctification differ from the former grace of Juſtification?*

A. In many main and material differences, as

l Rom. 8. 30. m 1 Cor. 6. 11. 1. In the *order*, not of *time*, wherein they go both l *together*, not of knowledg and apprehenſion, wherein this m *latter* hath precedence; but of *nature*, wherein the former is

n 2 Cor. 7. 1. the n *ground* of this latter.

2. In

2. In the *subject*, the *righteousnes* whereby we are *justified*, being inherent in *Christ for us*, but this of *sanctification* [o] in *our selves from him*.

3. In the *cause*, our *justification* being from the *merit*, our *sanctification* from the [p] *efficacy* of the death and life of Christ.

4. In the *Instrument* Faith, which in *justification* is onely as a *hand* receiving, in *sanctification* a [q] *co-working virtue*.

5. In the *measure*, *justification* being in *all* believers, and at *all* times *alike*, but *sanctification* wrought [r] *differently* and by *degrees*.

6. In the *end*, which being in both *eternal life*; [s] yet is the *one* among the *causes* of raigning, the *other* onely as the *high way* to the Kingdom.

o Rom. 8. 10.

p Eph. 1. 19, &c. & 2. 1.

q Acts 15. 9. Gal. 5. 6.

r 2 Cor. 3. 18. 2 Pet. 3. 18.

s Rom. 6. 22, 23.

SECT.

Sect. XXIII.

Of the Rule of Sanctification, viz. the Law, with the direction of the Gospel.

1. Q. *WHat is the rule and square of our Sanctification?*

a Psa. 119. 9. *A.* The whole [a] Word of God, as containing that [b] *Will* of his, b Rom. 12. 2. which is [c] *even our sanctification.*

c 1 Thes. 4. 3. &c. 2. Q. *What mean you by the whole Word?*

d Job 22. 22. Joh. 17. 17. *A.* [d] Both the *Law* and *Gospel*, the *Old Testament* and the *New.*

3. Q. *Are we not then delivered from the Law, by the means of Christ?*

e Gal. 3. 10, 11, 12, 13. *A.* From the [e] *burthen* of the Law, exacting in our own persons perfect obedience, and from the *curse* of it, due unto disobedience, we are delivered by Christ:

f Jam. 2. 8. g Psal. 51. 12. & 119. 32, 45. h Joh. 5. 3. But from the *Commandment*, as a [f] *rule* of life, we are *not freed*, but contrariwise *enclined* and disposed, by his [g] *free spirit*, to the willing obedience

obedience thereof. Thus to the regenerate the *Law* becometh as it were *Goſpel*; even a [h] *Law of liberty.* h Jam. 1. 25. & 2.12.

4. Q. *How is the Goſpel a rule of obedience, being the rule of Faith?*

A. The Goſpel [i] directeth the faithful to the obedience of the Law; onely with difference i 1 Tim. 1. 11. Ephes. 4. 20,21.

1. Of the *manner*, the *Law* propounding God to be worſhiped of us *in himſelf*, as our *Creator*, [k] *Goſpel* in *Chriſt* as our *Saviour*. k Joh. 14. 1. & 5.23.

2. Of the *end*, the *Law* requiring all duties as for the *procurement* of our own ſalvation, the *Goſpel* in way of [l] *thankfulneſs* for ſalvation in Chriſt, already *beſtowed*. l 1 Theſ. 5.18.

3. Of the *effect*, the *Law*, (like *Pharaoh*, that required brick, but allowed no ſtraw) [m] demanding *obedience*, but vouchſafing no *aſſiſtance*, (ſuppoſing man as in the ſtate of Creation) but the *Goſpel* both *requireth*, and *conferreth Faith* unto the *Elect*, and that not onely m Rom. 10. 5,6,&c.

as

as a *hand* to lay hold on *Christ*; but alſo as the chief *virtue*, working by love in all parts of obedience; without which even the *Goſpel* is *Law*, that is, a [n] *killing letter*, as to the unregenerate.

n 2 Cor. 3. 6.

5. Q. *Doth not the Goſpel adde other precepts, or counſels to thoſe of the Law?*

A. Not any other in *ſubſtance* of action, but onely *renueth* and *enforceth* [o] thoſe of the Law; and ſpecifieth ſome duties, as of Faith in the Meſſiah, of the Sacraments, *&c.* which have their general ground from the Law. As for thoſe, that are propounded in *form* of counſel, and do concern things *indifferent*, they are not [p] therefore *arbitrary* courſes of higher *perfection* (much leſs *meritorious* of greater glory) but, as they are *applied* with due circumſtances, neceſſary *precepts*, referred to ſome one or other *Commandment* of the Law; the [q] rejecting whereof *excludeth* from the Kingdom of God.

o 1 Joh. 2. 7, 8.

p Revel. 3. 18.

q Matth. 19. 23.

6. Q. *What is that Law, which with*

with the direction of the Goſpel, is the rule of Sanctification?

A. Onely the *Moral Law*, or *Law* of *Nature*, engraven by God himſelf, firſt in the heart of man in his Creation, after *in* [r] *tables* of ſtone, in the days of *Moſes*, and ſo publiſhed and committed unto the Church for all ages, as the [s] *Royal Law*, for obedience to God our King, commonly called the [t] *Decalogue*, or Ten Commandments.

[r] Deut. 10. 4.
[s] Jam. 2. 8.
[t] Exod. 34. 28. Deut. 4. 13.

7. Q. *What are we to conceive of the Ceremonial and Judicial Laws?*

A. They are onely added as ſpecial *explications* and *applications* of the Law *moral*, unto [u] that *preſent Church* and people of the *Iſraelites*, *viz.*

[u] Rom. 9. 4.

The *former* for direction in *rites* of outward worſhip [x] *ſhadowing* the grace of the Goſpel, now utterly [y] *aboliſhed*, the *ſubſtance* being exhibited.

[x] Heb. 10. 1, &c.
[y] Verſ. 9.

The *latter* for form of *policy* and civil Government, and therefore *ceaſing* with the diſſolution of that *Common-wealth*, for which it was ordained.

SECT.

Sect. XXIIII.
Of the Decalogue.

1. Q. *TO deal onely therefore with the Moral Law, what order are we to observe in handling of the Decalogue?*

A. We are to consider

First in general, { The *Preface.* / The *Division.* / The *Rules* of interpretation. }

Secondly, the several Commandments in particular.

2. Q. *What is the Preface of the Law?*

A. Those words of God, [a] *I am the Lord thy God which brought thee out of the Land of* Egypt, *out of the house of bondage.* Wherein he layeth a twofold *ground* of obedience, *viz.*

a Exod. 20. 2.

1. From his Name [b] *Jehovah*, importing his eternal *Being* of himself, and [c] *communicating* of life, and all blessings to mankinde,

b Exod. 3. 14.

c Rom. 11. 36.

mankinde, whereby he is the
[d] *Saviour* of all men. d Pſa.36.6.

2. From the *Covenant* of grace, whereby he is *our God*, the [e] *Saviour of them that beleeve*; aſſuring them all gracious *deliverances*, by virtue of that his *Covenant*, from all evils and enemies, both *bodily*, and eſpecially *ſpiritual*, under the figure of the late deliverance of the *Iſraelites* out of *Egypt*. e 1 Tim.4. 10.

3. Queſt. *How is the Law divided?*

A. Two ways.

1. Into Ten Commandments, or words, propounded,
   Some *affirmatively*, as the fourth and fifth; others *negatively*, as all the reſt.
   Some with *Reaſons* annexed, as the ſecond, third, fourth, and fifth, the reſt without.

2. Into two *Tables*, which [f] Chriſt calleth the *Two great Commandments*, *viz.* f Matth. 22.

The

g Vers. 37, 38.

h Vers. 39.

The { 1. Containing our g duty to *God* in the four first Commandments. 2. Our h duty to our *neighbor*, in the six last.

4. Q. *What are the rules of interpreting the Law?*

A. They are principally these three, *viz.*

i Matth. 4. 10. 1 Cor. 15. 54.

k Eph. 4. 28.

1. That where any i *duty* is *enjoyned*, as in the affirmative Commandments, the contrary *sin* is *forbidden*; and where any k *sin* is *forbidden*, as in the negative, the contrary *duty* is *required.*

l Matth. 5. 21, 22, &c. 1 Joh. 3. 15.

2. That under l *one* main duty, or crime *expressed*, all *degrees* of good, or evil in the same kinde, are either commanded, or forbidden.

m 1 Thes. 5. 22. Heb. 10. 24, 25.

3. That with the *sin* forbidden, or *duty* enjoyned, all m *occasions*, or *furtherances* thereto, are consequently condemned, or required.

SECT.

Sect. XXV.

Of the firſt Commandment.

1. Q. *TO come to the ſeveral Commandments, and firſt of the former Table; What are the words of the firſt Commandment?*

A. [a] *Thou ſhalt have none other gods before me.* a Exod. 20. 3.

2. Q. *What is the ſcope and meaning of this Commandment?*

A. That the inward and *ſpiritual worſhip* of the [b] *heart*, wherein [c] God eſpecially delighteth, and which is the [d] ground of the outward, be *given to him* the onely God, and *to none other*; and that *ſincerely* without hypocriſie, as in his *ſight* who [e] ſearcheth and knoweth the heart. b Prov. 23. 26. c Deut. 5. 29. d Prov. 4. 23. Matth. 12. 35. e Jer. 17. 10.

3. Q. *What is forbidden in this Commandment?*

A. 1. *Original corruption*, ſo far forth as it is the [f] fountain of *impiety* againſt God, with all the ſtreams of [g] *Atheiſm*, *Error*, [h] *hatred of God*, *profaneneſs*, *preſumption*, f Rom. 8. 7. g Pſal. 14. 1. h Pſal. 10. 3, 4.

on, ſecurity, infidelity, [i] *ingratitude, &c.*

2. All *inward idolatry*, whereby men ſet up an [k] *Idol* in their *heart*, in ſtead of God, giving thereto any part of ſpiritual *adoration*; as by [l] *pride*, [m] *inordinate love*, [n] *carnal fear*, [o] *fleſhly confidence, &c.*

4. Q. *What is required in this Commandment?*

A. The ſetting up, and [p] *ſanctifying* of the Lord God in our *hearts*, yielding him, in Chriſt, the ſpiritual worſhip of [q] *Faith* and *affiance*, [r] *love* and [ſ] *thankfulneſs*, [t] *fear* and *reverence, &c.* which is due unto his Majeſty.

5. Q. *What are the helps or hinderances of the obedience of this Commandment?*

A. 1. The onely *means* to *ſettle* and *uphold* us in this ſpiritual worſhip of God, is to endevour to attain and encreaſe in the [u] *knowledg* of him in Jeſus Chriſt: to conſider [x] *what* great things he hath *done* for us; yea, [y] in all our ways to *take knowledg* of his *preſence, promiſes, and providence.*

2. Con-

i Rom. 1. 21.
k Ezek. 14. 3.
l Acts 12. 23.
m 2 Tim. 3. 4.
n 1 Sam. 2. 29.
o Iſai. 51. 12, 13. Prov. 18. 11. Jer. 17. 5.
p Iſa. 8. 13.
q Pſal. 73. 25.
r Deut. 6. 5.
ſ 1 Theſ. 5. 18.
t Heb. 12. 28.
u 2 Pet. 3. 18.
x Pſal. 116. 1, 12. 1 Joh. 3. 1.
y Prov. 3. 6.

2. Contrariwiſe, the [z] *neglect* of the knowledg of God, and [a] *not conſidering* his Word, and Works, are the [b] *ground* of all *impiety*, and ſpiritual *idolatry*, here forbidden.

z Hoſ. 4. 1. & 8. 12.
a Iſa. 5. 12. & 26. 50, 12.
b Iſai. 3. 9.

Sect. XXVI.

Of the ſecond Commandment.

1. Q. *What are the words of the ſecond Commandment?*

A. [a] *Thou ſhalt make thee no graven Image, neither any ſimilitude, &c.*

a Exod. 20. 4, &c.

2. Q. *What is the ſcope and meaning of this Commandment?*

A. To binde all men to that [b] *onely* outward *form* of worſhip, which God himſelf in his Word preſcribeth; and that by a twofold Reaſon:

b Deut. 12. 32.

The firſt taken from the *Covenant* of Grace, whereby he is *the Lord our God*; which Covenant on our part, is by no ſin ſo *directly* violated, as by *Idolatry*, called therefore

c Jer. 3. 8. fore in Scripture ſpiritual c *Adultery*.

The ſecond, from the *nature* of God, which is, in this caſe to be *jealous*; which he ſheweth,

1. By *viſiting* and *puniſhing, unto the third and fourth generation*, ſuch as (howſoever *pretending* love) do thus declare their *hatred* of him.

2. By extending his *mercy unto thouſands* of ſuch, as ſhew their *love* of him, by obedience to this his Law.

3. Q. *What is forbidden in this Commandment?*

A. Every *form* of worſhip, d though of the true God, c *contrary* to, or *divers* from the *preſcript* of Gods Word; called by the Apoſtle f *Will-worſhip*; together with all g corruptions in the true worſhip of God, and all luſt and inclination of heart, unto ſuperſtitious pomps and rites in the ſervice of God: All theſe the Lord forbiddeth under *one* inſtance of h *Images*, wherein he foreſaw there would be greateſt abuſe; and

d Deut. 12. 31.
e Matth. 15. 9.
f Col. 2. 23.
g 2 Kings 16. 10.
h Pſal. 97. 7.

and therefore expreſly condemneth

1. The [i] making of any Images to repreſent God, or for religious uſe. [i] Deut. 4. 15, &c. Hab. 2. 18.

2. The *worſhipping* of them, or of [k] *God in them*, or uſing of any [l] *geſtures* of religious adoration unto them. [k] Exod. 32. 5. [l] Iſa. 44. 15. Exod. 32. 4.

4. Q. *What is required in this Commandment.*

A. That we perform, with *diligence*, and [m] *reverence*, all parts of Gods outward worſhip preſcribed, whether, [m] Eccle. 4. 17. & 5. 1, &c.

Ordinary, as [n] *hearing* and *reading* the *Word*, *Prayer*, the uſe of the *Sacraments*, the *Diſcipline* and Cenſures of the Church. [n] Acts 2. 42.

Or *extraordinary*, as [o] *faſts* publike or private, ſolemn [p] *thankſgiving* for ſpecial bleſſings, together with *vows*, *lots*, and *oaths*, *&c.* [o] Joel. 2. 12. 15. [p] Pſal. 50. 14.

5. Q. *What are the helps or hinderances of the obedience of this Commandment?*

A. It is required, unto the obedience.

obedience of this Commandment,

1. That all men labor for [q] *knowledg* of the expreſs will of God touching all parts of his worſhip, and joyn together with [r] *order* and *decency* in the performance thereof: And that ſuch, whom it concerneth, take care that faithful and able [s] *Miniſters* be ordained in every Congregation, and that ſufficient [t] *maintenance* for [u] *encouragement*, be allotted them: That [x] *places* for publike Aſſemblies be erected and preſerved; That [y] *Schools* and *Univerſities* be founded and maintained; That [z] *Books* of neceſſary uſe unto edification (eſpecially the [a] holy *Book of God*) be ſet forth and divulged; That, as occaſion requireth, *Synods* and [b] *Councels* be called and aſſembled, *&c.* Finally, that ſuch, whoſe calling and ability reacheth no farther, do yet afford the help of their [c] *prayers* unto all theſe.

[q] Mic. 6. 6, 7, 8.
[r] 1 Cor. 14. 40.
[s] Tit. 1. 5, &c.
[t] 1 Tim. 5. 17, 18.
[u] 2 Chro. 31. 4.
[x] Luke 7. 5, 6.
[y] 2 Kings 6. 1, &c. 2 Chr. 34. 22.
[z] 1 Sam. 10. 25.
[a] Rev. 1. 3.
[b] Acts 15. 6.
[c] Matth. 9. 38.

2. That

2. That no [d] *power* be admitted in the Church to preſcribe *other* forms of worſhip, no [e] *affinity* or *ſociety* with Idolaters, no [f] *toleration* of ſuperſtition, no [g] *preſence* at Idolatrous worſhip be afforded, no *reliques* or *monuments* of Idolatry, as [h] *Images*, [i] *Books*, [k] *Names*, and ſuch like be retained.

[d] 1 Cor. 13.
[e] 2 Cor. 6. 14.
[f] 2 Chro. 15. 13, 16. Rev. 2. 20.
[g] 1 Cor. 10. 20, 21.
[h] 2 Kings 18. 4.
[i] Acts 19. 19.
[k] Pſal. 16. 4.

SECT. XXVII.

Of the third Commandment.

1. Q. *WHat are the words of the third Commandment?*

A. [a] *Thou ſhalt not take the name of the Lord thy God in vain, &c.*

[a] Exod. 20. 7.

2. Q. *What is the meaning of this Commandment?*

A. That we *impeach* not, but by all means *advance* the *glorious* [b] *name* of God, in all things, whereby he maketh himſelf *known* to men, as his holy [c] *Titles*, and *Attributes*,

[b] Pſa. 29. 2
[c] Pſa. 68. 4.

d Pſa. 138. 2. e Pſa. 145. 10. f Pſal. 1. 5. g Zech. 5. 3. Jam. 5. 12. h Mal. 1. 6, 12. i Tit. 1. 16. k Rom. 2. 24. l Matth. 10. 33. m 2 Pet. 3. 16. n Iſ. 22. 13. o Mat. 4. 6. p Acts 19. 13. q Gen. 16. 5. 1 Sam. 18. 8. r Job 3. 2, 3, &c. ſ Deut. 29. 19. t Rom. 9. 19, 20. u Acts 17. 27.

tributes, [d] *Word*, and [e] *Works*; and that under a dreadful *penalty, viz.* that howſoever *mans* law, for the moſt part, taketh not hold of offenders in this kinde, yet *God will not* [f] *acquit* them, nor ſuffer them to eſcape his righteous, and fearful [g] *judgment*.

3. Q. *What is forbidden in this Commandment?*

A. Every [h] wrong offered to the name and glory of God, as namely [i] *hypocriſie*; the [k] *evil life* of profeſſors; [l] *ſhrinking* in caſe of peril, and denying God the honor of our ſuffering for him; *abuſing* his *Word*, or any part thereof, unto [m] *idle* and curious *queſtions*, [n] *jeſting* and profane mirth, *defence* of [o] error, [p] *charms* or ſorceries, *&c.* Unreverent *mention* of his *Titles*, as *Lord*, *God*, *Jeſus*, *&c.* in fooliſh *admiration*; idle *wiſhes*, [q] *imprecations*, and *curſings*, *&c.* [r] *murmuring* at his providence, under the names of *fortune* and *chance*; [ſ] *preſuming* upon his mercy, to harden our hearts in ſinning; *cavilling* at the doctrine of [t] *predeſtination*, *&c.* not [u] *ſeeing*

God

God in his *works*, or not *uſing* them as we ought. Finally, in an *oath*, whether by ſwearing by an [x] *Idol*, or by calling *God* for a witneſs, either of *vain* and frivolous things by [y] *uſual* ſwearing, or of our furious *anger* by [z] *paſſionate* ſwearing, or of an *untruth* by [a] *forſwearing*.

4. Q. *What is required in this Commandment?*

A. Whatſoever may advance *Gods* glory; as the [b] *holy converſation* of profeſſors; [c] *confeſſion* of Chriſt unto *ſuffering*, yea, *martyrdom*, if cauſe be; reverent [d] *mention* of the Titles, Attributes, Word, and Works of *God*; eſpecially *obſerving* and *recounting*, what [e] *ſpecial* mercies he hath vouchſafed us in *particular*; *receiving*, and *uſing* all the *Creatures* of *God* to his glory, with *thankſgiving*: Finally, in the matter of an *oath*, when we ſwear

1. In [f] *truth affirming* what we *know* to be true, and [g] *verifying* by deed what we *undertake*.

2. In *judgment*, which is a due conſideration both of the

[x] Zeph. 1. 5. Amos 8. 14.
[y] Jam. 5. 12.
[z] 1 Sam. 14. 39. 2 Kings 6. 31.
[a] Lev. 19. 12. Zech. 5. 4.
[b] Tit. 2. 10. Matt. 5. 16.
[c] Rev. 2. 13.
[d] Prov. 31. 16.
[e] Pſa. 71. 15. Pſal. 66. 16. & 103. 2, 3, &c.
[f] Jer. 4. 2.
[g] Pſa. 15. 4. & 24. 4.

nature, and *greatneſs* of an oath, wherein God is taken to [h] *witneſs* againſt the ſoul of the *ſwearer*, if he deceive; and of the due calling, and warrant of an oath, whether *publike*, being demanded by the [i] *Magiſtrate*, without peril to the ſwearer, or [k] *private*, in caſe of great *importance*, when the *truth* cannot otherwiſe be *cleared*.

h 2 Cor. 1. 23.
i Gen. 43. 3. 1 Sam. 24. 22, 23.
k Exod. 22. 11. 1 Sam. 20. 17. 2 Cor. 1. 23.

3. In *righteouſneſs*, that is, both in the due *form*, *viz.* by [l] *God* alone, not by any *Creature*, or *Idol*; and to a right *end*, which is the [m] *glory of God*, and [n] *peace* among men.

l Matth. 5. 34, &c. Iſa. 65. 16. Jer. 12. 16.
m Iſa. 45. 23. with Phil. 2. 11.
n Heb. 6. 16.

5. Q. *What are the helps or hinderances of the obedience of this Commandment?*

A. Firſt, that we both enure our *hearts* to [o] *fear* and reverence the *great and dreadful name of the Lord our God*, and keep a careful *watch* over our [p] *lips*, and *lives*, leſt by any means we diſhonor him.

o Deut. 28. 58. Eccleſ. 9. 2.
p Pſa. 39. 1.

Secondly, that we avoid both the company of profane perſons, who

[q] *ſet*

q *ſet their mouth againſt Heaven,* and all *unneceſſary dangers,* whereby *divers* have been occaſioned to *deny* the Lord. q Pſa. 73. 9. Matth. 26. 69, &c.

Sect. XXVIII.

Of the fourth Commandment.

1. Q. *What are the words of the fourth Commandment?*

A. a *Remember the Sabbath day to keep it holy, &c.* a Exod. 20. 8, &c.

2. Q. *What is the meaning of this Commandment?*

A. To challenge at the hand of every man, in behalf both of himſelf, and of all that are under his *roof* and b *government* one day, (and now, ſince the *reſurrection* of Chriſt, the firſt) of the *ſeven* in every *week*, to be ſet apart unto an holy *reſt*, for Gods *publike* and *ſolemn worſhip*, and that upon a fourfold Reaſon: b Neh. 13. 15, &c. Joſ. 24. 15.

1. From *equity*, becauſe God al-

loweth us *six* days for our affairs, and reserveth but *one* for himself.

2. From his own *right*, because this day is *his* and not *ours*.

3. From his *example*; who on the *seventh* day *rested* from his work of *Creation*.

4. From hope of *blessing*, because God hath *blessed*, and *sanctified* the Sabbath not onely as a day of *service* to himself, but also as a *time* and [c] *means* to bestow encrease of *grace* upon such, as do conscionably observe the same.

[c] Exod. 31. 13. Isai. 56. 6, 7.

3. Q. *What are the duties required in this Commandment?*

A. Three, *viz.*

1. To *remember* the Sabbath day; that is, not onely to *look back* unto the [d] *first* sanction of it in Paradise, *before* all Sacrifices and Ceremonies (which *Reason*, among many others, may perswade, that it is not *ceremonial*, but *perpetual*, not to cease till it be perfectly [e] *consummated* in the *heavenly*

[d] Gen. 2. 2, 3.

[e] Heb. 4. 9, 10.

heavenly Sabbath) but alſo ſo to *bear it in minde*, as to *live* in continual *practiſe* of the duties we learned the Sabbath paſt, and [f] *preparation* of our *ſelves*, and our *affairs*, that we may freely and duely attend on the Lord in the Sabbath approaching.

f Luke 23. 54.

2. To [g] *make it our delight*, *to conſecrate it as glorious to the Lord*, performing, with care, and deſire of profit, the duties thereof in publike and private; to wit,

g Iſai. 58. 13.

Of [h] *piety*, as *hearing* and *reading* the Word, *communicating* in the Sacraments, *Prayer*, *ſinging* of *Pſalms*, *conferring*, and *meditating* of the Word and Works of God, eſpecially feeding our ſouls with the contemplation of the heavenly Sabbath, *&c.*

h Acts 13. 13,15. Pſal. 92. See the title.

Of [i] *mercy*, as *collections* for the poor, *viſiting* the ſick, *comforting* the ſad, *reconciling* ſuch as are at vari-

i 1 Cor. 16. 2. Neh. 8. 12.

ance ; and ſuch like.

Wherein, ſuch as are neceſſarily debarred from the publike duties, muſt with [k] *ſorrow* for ſuch reſtraint, uſe more carefully the [l] *private* means.

3. To [m] *reſt* from our *ordinary*, though lawful buſineſſes, for the *ſpace* of that whole *natural* day; yea, to allow reſt to the very *Cattel*, both that we may ſhew [n] *Mercy*, even to the *Beaſt*, and to *repreſent*, after a ſort, the everlaſting Sabbath, wherein all [o] *Creatures* ſhall be *delivered from the bondage of corruption*.

Notwithſtanding ſuch *works* are allowed, as are *preſently* neceſſary, either for the [p] *actions* of *piety*, belonging to that day, or for *extraordinary* exigents of charity, for the [q] *preſervation* of the Commonwealth, or of our *own* or *others* [r] *life*, or [s] *livelihood*, in caſe of preſent neceſſity, or danger.

[k] Mark 24.20. Pſal.42.6.
[l] Pſal.63. 1, 2.
[m] Exod. 34.21. & 31. 13.
[n] Prov.12. 10.
[o] Rom.8. 20,21.
[p] Act.1.12. Matt.12.5.
[q] 2 Kings 11.9, &c.
[r] Mar.3.4. Matth. 12. 1, &c.
[s] Verſ. 11.

4. Q.

4. Q. *What is forbidden in this Commandment?*

A. The *unhallowing* or profaning of the Sabbath; which is done

1. By making it a *common* day through common [t] *labor* in our ordinary *callings*, [u] *talking* of our worldly affairs, *thinking* of our own thoughts, or no other but a common uſe of the Creatures.

2. By making it a day of *carnal reſt*, unto *idleneſs*, [x] *feaſting*, *paſtimes*, &c. Which draw our mindes farther from God, then our ordinary labors.

3. By making it a day of *ſin*, or the *Devils holiday*, doing that on the Lords day, which is [y] no day lawful, but then moſt [z] abominable.

4. By being [a] *weary* of the duties of the Sabbath, thinking long till they be ended.

t Neh. 13. 15, &c.
u Iſai. 58. 13.
x Exod. 32. 6.
y Mark 3. 4
z Ezek. 23. 38, 39.
a Amos 8. 5.

5. Q. *What are the helps or hinderances to the keeping of this Commandment?* Mal. 1. 13.

A. 1. We muſt adde to the forementioned duty of *remembrance*

an ardent *endevour* to *taſte* the
b Pſal. 42. 2, 3. & 84. 1, &c. b *ſweetneſs* of holy exerciſes, that ſo we may come to make the Sabbath our delight.

2. We muſt avoid, and abhor,
c Ezek. 22. 26. all c *profane* opinions, either *diſannulling* the *neceſſity* of the Sabbath, or *equalling* any other day to it; together with ſuch *meetings*, and *companies*, *exerciſes*, and *occaſions*, whereby we ſhall be in danger to be drawn to the unhallowing of this day.

SECT. XXIX.

Of the fifth Commandment.

1. Q. *TO proceed to the ſecond Table: What are the words of the fift Commandment?*

a Exod. 20. 12. *A.* a *Honor thy Father, and thy Mother, &c.*

2. Q. *What is the meaning and ſcope of this Commandment?*

A. That the *quality* of mens *perſons* and *places*, in whatſoever *eſtate Natural, Civil*, or *Eccleſiaſtical*, and with whatſoever *relation* to us, be duely *acknowledged* and *reſpected*, and

and that upon a [b] *promiſe* of the *bleſſing* of *long life* and [c] *proſperity*, to ſuch as, in ſo doing, ſhall ſhew that they regard the [d] *Image*, and *Ordinance* of God.

[b] Eph.6.2, 3.
[c] Deut.5. 16,
[d] Eph.6.1. Rom.13. 1, 2.

3. Q. *What is required in this Commandment?*

A. All *due* carriage of *inferiors* to their *ſuperiors*, and by conſequent, of *ſuperiors* alſo to their *inferiors*, and of *equals* among themſelves, under the ſweet relation betwixt parents and children, or betwixt brethren of the ſame family, and the general duty of *honor* importing,

Firſt, That all *inferiors*, as *wives*, *children*, *young perſons*, *ſubjects*, *ſervants*, *hearers*, *&c.* do readily *acknowledg* and *yield* to their *ſuperiors* [e] *reverence* in heart, word, and behavior; [f] *obedience* and ſubmiſſion to their commandments, counſels, and corrections; [g] *fidelity*, *thankfulneſs*, [h] *maintenance*, [i] *prayer* to God for them, with giving of thanks; [k] *imitation* of their virtues and graces, *&c.*

[e] Levit.19. 3. Eph.6.5.
[f] Eph.6.1. Col.3.20. Tit.3.1. Heb.13.7.
[g] Tit.2.10.
[h] Rom. 13.6,7. Gal.6.6.
[i] 1 Tim.2. 1, 2.
[k] 2 Tim. 1.5. Phil.4.9.

Secondly, that all *ſuperiors*, as *husbands*,

husbands, parents, aged persons, Magistrates, Masters, Ministers, &c. do *answerably* afford to their *inferiors,* [l] *protection* and *support;* [m] *provision* of good things, for the body and the soul; [n] *education* and *instruction* in *nurture, and the fear of God;* [o] *blessing* according to the power they receive from God; [p] *good example* for their imitation, *&c.*

l Eph. 5. 23. Rom. 13. 4. *m* Matth. 7. 9, 10. *n* Eph. 6. 4. *o* Heb. 11. 20. & 7. 7. Gen. 9. 25, 26, 27. *p* Tit. 2. 7.

Thirdly, that *equals* do in the matter of *honor* and *respect,* [q] *prefer* each other before themselves.

q Rom. 12. 10. 1 Pet. 2. 17. & 5. 5. Eph. 5. 21.

4. Q. *What is forbidden in this Commandment?*

A. First, the *omission* of any of the duties aforenamed.

Secondly, the contrary *sins,* whereby either

Inferiors [r] *despise,* or [s] *disobey* their superiors; or

Superiors [t] *dishonor* their *places,* as by *unseemly* carriage, or *abuse* of their Authority, through too much [u] *lenity,* or [x] *severity, &c.* or finally,

Equals advance themselves one [y] above another.

r Jude v. 8, 9, 10. Prov. 30. 11. *s* Rom. 1. 30. *t* Tit. 2. 15. *u* 1 Sam. 2. *x* Ephes. 6. 4, 9. *y* Matth. 23. 6.

5. Q.

5. Q. *What are the helps or hinderances of the obedience of this Commandment?*

A. Firſt, on both ſides, there muſt be endevour to *nouriſh* and *increaſe* [z] *Natural affection, Humility,* and *Wiſdom* to *diſcern* what is [a] *fitting* for our own, and others places. [z] Rom. 12. 10, 16. [a] Rom. 13. 7.

Secondly, in ſeveral,

The Inferior muſt *ſee* [b] God in the *place* and *authority* of his Superior, ſetting before his eyes the dreadful *threatnings* and *examples* of Gods *vengeance* on the [c] *ſeditious* and diſobedient. [b] Rom. 13. 1, 2. [c] Eccle. 10. 8.

The Superior muſt be the ſame to his Inferior, that he would have [d] Chriſt to be unto himſelf; remembring the tragical ends of Tyrants, and Uſurpers. [d] Eph. 6. 9.

Contrariwiſe, as hinderances of theſe duties, are to be avoided, [e] *ſelf-love*, which maketh men unfit either to *rule*, or to *obey*; *partial* [f] *enquiry* into the duties of others towards us, joyned for the moſt part, with neglect of our own; the [e] 2 Tim. 3. 2, 3, 4. [f] Eccleſ. 7. 23, 24.

fury

fury of Anabaptiſts; with the *com-*
g Prov. 24. 21, 22. *pany* of g ſeditious perſons, and de-ſpiſers of Government, *&c.*

Sect. XXX.

Of the ſixt Commandment.

1. Q. *WHat are the words of the ſixt Commandment?*

a Exod. 20. 13. *A.* a *Thou ſhalt not kill.*

2. Q. *What is the meaning of this Commandment?*

b Gen. 9. 5. *A.* That the b *life* and *perſon* of man be, by man, not impeached, but preſerved.

3. Q. *What is forbidden in this Commandment?*

A. Whatſoever tendeth to the hurt of the ſoul, or body; whe-ther

c Prov. 6. 22. & 8. 35. d Rom. 2. 5. Tit. 3. 11. e Pro. 28. 9. f Jam. 1. 22.

1. Our *own*, as c *Sin*, eſpecially *groſs ſins* and d *obſtinacy* in ſinning; *reject-ing* the *food* of ſpiritual life, by not e *hearing*, or not f *obeying* the Word; *corrupting* or *per-verting*

verting it, by [g] itching ears, or [h] unſtable mindes, &c.

[i] Self-murther, [k] launcing or whipping our own fleſh, ſurfets, [l] capital crimes, unneceſſary dangers, &c.

2. Or our Neighbors, as [m] Evil example, [n] commanding or tempting to things unlawful, [o] unſeaſonable uſe of Chriſtian liberty, [p] withholding the food of ſpiritual life, [q] corrupting it by erroneous, or vain and curious expoſitions, &c.

The taking away of [r] life (otherwiſe then in caſe of publike [ſ] juſtice, juſt [t] war, of neceſſary [u] defence) all paſſions of [x] anger, hatred, envy, deſire of revenge, unmercifulneſs, &c. bitter and [y] curſed ſpeaking, [z] froward and churliſh behaviour, ſtriking or [a] wounding, cruel [b] oppreſſion (withdrawing the means of life) [c] extremity in correction and puniſhment, &c.

g 2 Tim. 4.3.
h 2 Pet. 3. 16.
i 1 Sam. 31.4.
k 1 King. 18.28.
l 1 King. 2. 23.
m Pro. 29. 12.
n 1 King. 12. 28.
o 1 Cor. 8. 10,11.
p Amos 7. 13.
q Iſa. 56. 10.
r 1 Tim. 1.4.
ſ Gen. 9. 6. Joſ. 7. 19, &c.
t Deut. 20. 12,13.
u Exod. 22. 2.
x Matth. 5. 22.
y Prov. 12. 18.
z 1 Sam. 25. 17. a Levit. 24. 19,20. b Jam. 5. 4. c Deut. 25. 3.

4. Q. *What is required in this Commandment?*

A. Whatsoever may preserve, or cherish the *soul* and *body*, *viz.*

1. Our *own*; as

[d] 1 Pet. 2. 2. A careful [d] *use* of the means of Grace, with diligence to [e] Phil. 2. 12. *finish* our [e] *salvation*, and make [f] 2 Pet. 1. 10. our [f] *election sure*, by the fruits, Faith, *&c.*

[g] 1 Tim. 5. 23. *Sober* and *wholsome* [g] *diet*, with help of Physick, when need is, [b] Joh. 11. 8. [h] *preventing* unnecessary *dangers*, *&c.* Finally, *willingness* [i] 2 Cor. 1. 9. to receive the [i] *sentence of death*, when God shall utter it; [k] Num. 27. 16. and *resigning* our [k] *charge* in 1 Chr. 28. 1, &c. *Church*, *Common-wealth*, or *Family*, into the hands of faithful men; our [l] Psa. 31. 5. [l] *soul* to God in Christ, with *confidence* [m] Job 13. 15. of his love [m] though he kill us, of the *remission* of our sins, [n] Job 19. 25, &c. and our [n] *resurrection* unto immortality; our *body* to the *earth* as a *pledg*, in time to be *resumed*.

2. Our *Neighbors*; as

Love of him, as of our selves;

[o] *good*

[o] *good example*, [p] *counſel*, and encouragement unto wel-doing; ſeaſonable [q] *admonition*, [r] *conſolation*, *&c.*

[s] *Amiable behavior*; [t] *relief*, [u] *reſcue* from danger, if we may; [x] *compaſſion* and fellow feeling of his good or evil; [y] *peace-making*; and for that end, [z] *conſtruing* things in the beſt ſenſe, [a] *paſſing* by offences, yea, [b] *parting* ſometimes with our right; [c] *viſiting* and *comforting* him in ſickneſs and affliction, *&c.*

Finally, decent [d] *burial*, with moderate [e] *mourning*.

5. Q. *What are the helps or hinderances to the obedience of this Commandment?*

A. Firſt, it behoveth us to conſider, that all *men* are made in the [f] *image* of God; and of [g] *one blood* with us, and all *Chriſtians* in the *image* of Chriſt alſo, in whom we are all [h] *one body*; that God hath [i] *appointed* the Magiſtrate to puniſh

o Matth. 5. 16. *p* Heb. 10. 24. *q* Pſal. 141. 5. *r* 1 Theſ. 4. 18. *s* Phil. 4. 8. Jam. 3. 13. *t* Job 19. 15, &c. *u* Prov. 24. 11, 12. *x* Rom. 12. 15. *y* Matth. 5. 9. *z* 1 Cor. 13. 7. *a* Eph. 4. 32. *b* Gen. 13. 8, 9. *c* Matth. 25. 36. Jam. 1. 27. *d* Gen. 23. 4. *e* Eccleſ. 12. 7. 1 Theſ. 4. 13.

f Gen. 9. 6. *g* Acts 17. 26. *h* 1 Cor. 12. 27. *i* Gen. 9. 6.

k pro-

k Lev. 24. 20, 21. l Gen. 4. 9, &c. Prov. 28. 17. Acts 28. 4. m Gen. 4. 23, 24. n Prov. 22. 24, 25. o Prov. 1. 19.

k *proportionably* every offender in this kinde; yea, *himself* extraordinarily bringeth l *murtherers* to *light* and *punishment*.

Secondly, we must abhor the false *opinion* of the world, placing *manhood* in m *revenge* and *bloodshed*; the n *company* of *furious* and *unmerciful men*; o greedy *desire* of gain, *&c.*

Sect. XXXI.

Of the seventh Commandment.

1. Q. *What are the words of the seventh Commandment?*

a Exod. 20. 14.

A. a *Thou shalt not commit adultery.*

2. Q. *What is the meaning and scope of this Commandment?*

b 2 Cor. 7. 1. 1 Thes. 4. 3, 4, 5.

A. That all b *uncleanness* and *impurity* avoided, *chastity* by all means be preserved.

3. Q. *What is forbidden in this Commandment?*

A. All impurity and *fleshly pollution*

tion; as filthy [c] *imaginations* and *luſts*; [d] *ſpeaking* or [e] *giving ear* to *corrupt* and *rotten communication*, [f] *idleneſs*, [g] *ſurfetting* and *drunkenneſs*; [h] *immodeſty* in the apparel and ornaments of the body; [i] *laſcivious pictures*, [k] *impudency*, or *lightneſs* in countenance, or behavior; *nightly* pollutions; [l] *fornication* and *adultery*; both which are aggravated by the circumſtances of [m] *inceſt*, and [n] *rape*; unlawful *entrance* into *marriage*, when the parties are in the [o] *degrees* of *conſanguinity*, or *affinity* prohibited, of a [p] *diverſe Religion*, [q] formerly *married*, or *contracted* to ſome *other*, or wanting *due conſent* of parents, or betwixt *themſelves*; *abuſe* of the marriage bed [r] *unſeaſonably*, or *intemperately*: Finally, the *unnatural uſe*, or luſt after the [u] *ſame ſex*, or a divers *kinde*, *&c.*

3. Q. *What is required in this Commandment?*

A. [y] *Chaſtity* and *purity* in *heart*, *ſpeech* ſavoring of ſobriety and

[c] Matth. 5. 28. [d] Eph. 4. 29. & 5. 4. [e] 1 Cor. 15. 35. [f] Ezek. 16. 49. [g] Luke 21. 34. [h] Iſa. 3. 16, &c. [i] Ezek. 23. 14. [k] Prov. 6. 13. & 7. 10, &c. [l] Heb. 13. 4. [m] 2 Sam. 13. 14. [n] Deut. 22. 25. [o] Lev. 18. 6, &c. [p] Gen. 6. 2. [q] Mal. 1. 5. [r] Exod. 22. 16, 17. [ſ] Gen. 29. 23. [t] Levit. 18. 19. [u] Rom. 1. 26, &c. [x] Levit. 20. 15, &c. [y] 1 Theſ. 5. 13. [z] Eph. 4. 29.

grace;

grace; the [a] *poſſeſſing* of our veſſels in holineſs and honor; [b] *temperance* in diet, and convenient *abſtinence*; *labor* in our vocations; [c] *modeſty* in apparel, [d] *gravity* in behavior: Finally, in thoſe that have not the *gift* of continency, holy [e] *wedlock*; and therein mutual [f] *delight*, due [g] *benevolence*, [h] *fidelity*, and [i] *confidence* each in other, *&c.*

a 1 Theſ. 4.4.
b 1 Cor.9. 27.
c 1 Tim.2. 9.
d Tit. 2. 3.
e 1 Cor.7. 9.
f Prov.5. 19.
g 1 Cor. 7. 3,4,5.
h Rom.7.2.
i Prov. 31. 11.

5. Q. *What are the helps or hinderances, to the obedience of this Commandment?*

A. Firſt, unto thoſe forementioned helps, there muſt be added *care* to keep a [k] *good conſcience*; *watchfulneſs* over our own [l] *ſpirit*; a [m] *covenant* with our *eyes*; *love* of God, and of his [n] *Wiſdom*; [o] *Prayer*, *Holy Meditations*, *&c.*

k Eccleſ.7. 28.
l Mal. 2. 16.
m Job 31. 1.
n Prov.2. 10,&c.

Secondly, we muſt *abhor* the [p] *doctrine of Devils*, *depraving* and *denying* holy *marriage*; the [q] *breach of peace* with God; running on in [r] *ſin*, namely, [ſ] *ſuperſtition*; in which caſes God giveth men over to *vile luſts*: Finally, leud [t] *company*, [u] *idle* and *unwarrantable exerciſes*,

o Pſal.119. 37.
p 1 Tim.4. 1,3.
q Prov.22. 14.
r Eccleſ.7. 28.
ſ Rom. 1. 25, 26.

t Prov.5,20. & 7.25. u Gen.34.1,&c.

erciſes, and whatſoever provocations unto this kinde of ſin.

SECT. XXXII.

Of the eighth Commandment.

1. Q. *WHat are the words of the eight Commandment?*

A. [a] *Thou ſhalt not ſteal.*

2. Q. *What is the meaning of this Commandment?*

A. That we no way *impeach* or *hinder*, but by all means *preſerve* and *further* the *wealth* both of our *ſelves*, and our *neighbors*.

3. Q. *What is forbidden in this Commandment?*

A. Whatſoever is *prejudicial* to the *wealth*,

1. Of our *ſelves*; as [b] *idleneſs* and [c] *inordinate* living; unlawful *means* of gain, as [d] *gaming, ſtage-playing, fortune-telling*, [e] *figure-caſting, &c.* [f] *defrauding* our ſelves of the *uſe* and *comfort* of that which God

a Exod. 20. 15.

b Prov. 23. 21.
c 2 Theſ. 3. 11.
d Prov. 21. 17.
e Acts 19. 19.
f Eccl. 4. 8. & 6. 2.

God hath given; *waſting* and *conſuming* our ſubſtance by *heedleſs* [g] *ſuretiſhip*, [h] laviſh ſpending, *&c.*

2. Of our *Neighbor*; as [i] *covetouſneſs*, which is the *luſt of the eye*; [k] ſacrilege; *robbing* of the [l] *Common-wealth* by *encloſures*, *ingroſſings*, *foreſtallings*, *monopolies*, *&c.* privy [m] *ſtealth*, [n] *robbery*, *piracy*, [o] *upholding* theft in others by *impunity*, *&c.* [p] *oppreſſion*, and *extortion*; [q] removing *bounds* or *land-marks*; [r] *falſe* dealing in matters committed to our *truſt* (the ſin of Factors, Executors, and Depoſitaries;) [ſ] *debaſing* that we would *buy*, *extolling* that we would *ſell*; [t] falſe *weights*, *meaſures*, *lights*, *&c.* *buying*, or *ſelling* things not vendible, as the [u] *gifts* of the Holy Ghoſt, *charge of ſouls*, *Church goods*, things [x] *unprofitable* or *hurtful* to the buyer; as *diſpenſations* for ſin, *charms*, *&c.* *inhanſing* the [y] *prices*, [z] *uſury*, which is increaſe

[g] Prov. 6. 1, &c.
[h] Luke 15. 13.
[i] 1 John 2. 16.
[k] 2 Pet. 2. 14.
[l] Prov. 20. 25.
[m] Iſa. 3. 15. & 5. 8.
[n] Zech. 5. 3.
[o] Prov. 1. 11, &c.
[p] Iſa. 1. 25.
[q] Prov. 22. 22, 23. Amos 5. 11.
[r] Prov. 22. 28.
[ſ] Joh. 12. 6.
[t] Prov. 20. 14. Deut. 25. 13, 14.
[u] Acts 8. 19, 20.
[x] Iſa. 55. 2.
[y] Amos 8. 4.
[z] Pſa. 15. 5.

creaſe exacted meerly for the loan; wrongful *detaining* of the [a] *laborers hire*, the ſtray or [b] *loſt thing*, the thing [c] *borrowed*; [d] *bribery*, which is the ſale of juſtice, or injuſtice; [e] *feeding* of [f] *idle perſons*, as *Monks*, [g] *wandring beggers*, *&c.*

4. Q. *What is required in this Commandment?*

A. Whatſoever may *proſper* and *further* the *wealth*,

1. Of *our ſelves*; as a [h] lawful *calling*, with faithful *labor* therein; honeſt *care* of keeping that we have by [i] *frugality*, wiſely ordering and *limiting* our *expences* to the *proportion* of our *means*; convenient [k] *uſing* of our wealth, with [l] *contentation* of minde, by timely and moderate ſpending, *&c.*

2. Of *our Neighbor*; as [m] *liberality* in *giving*, and [n] *lending*; *juſtice* in [o] *bargaining*; when [p] *reſpect* is had to our *neighbors* profit, as to our own, [q] *keeping* of all juſt *covenants*; [r] *reſtoring*

a Lev. 19. 13.
b Lev. 6. 3.
c Pſal. 37. 21.
d Exod. 23. 8.
e Prov. 28. 7.
f Tit. 1. 12.
g 2 Theſ. 3. 10.
h Eph. 4. 28. Gen. 3. 19.
i Prov. 27. 23, 24.
k Eccleſ. 2. 27. & 5. 18.
l Heb. 13. 5.
m Prov. 11. 25.
n Pſal. 37. 26.
o Lev. 25. 14.
p Matth. 7. 12.
q Pſa. 15. 4.

r Ezek.18. 16.
ſ Matth. 18.28.
1 Cor.6.7.
t Luk.19.8.
u Num. 5. 7,8.

r *reſtoring* the *pledg* or *thing borrowed*; *moderation* in ſ *recovering* our own by ſuit of law: Finally, *amends* for former *injuſtice by* t *reſtitution*, either to the *party* wronged, u or to his *Kindred*, or, if none be found, to *God* and the *Church*.

5. Q. *What are the helps or hinderances, to the obedience of this Commandment?*

x Heb. 13. 5,6.
y 1 Tim.6. 6, &c.
z Prov.30. 8.
a 1 Tim.6. 10.
b Prov. 1. 10, &c.
c Prov.23. 20.

A. Firſt, we muſt labor for *faith* in Gods x *promiſes* and *providence*, and for that *godlineſs*, which is y *great gain, and giveth contentment* in whatſoever eſtate; with z *prayer* to God for *food convenient, &c.*

Secondly, we muſt avoid the a *love of money*, the *root of all evil*, the *company* of b *leud* and c *riotous* perſons, *&c.*

SECT.

Sect. XXXIII.

Of the ninth Commandment.

1. Q. *What are the words of the ninth Commandment?*

A. [a] *Thou shalt not bear false witness against thy neighbor.* a Exod. 20. 16.

2. Q. *What is the meaning of this Commandment?*

A. That we *impeach* not *truth*, or the *credit* of our *selves*, or our *neighbor*, but by all means *maintain* and uphold the same. b Apoc. 3. 17. c Psal. 31. 22.

3. Q. *What is forbidden in this Commandment?* d Acts 8. 9. e Prov. 27. 2.

A. Whatsoever is *contrary* to a *true* and *just opinion* or *report*; as [h] *overweening*, or [c] *underweening* the good things in our selves; [d] *bearing* our selves *above our worth*; [e] *boasting*, [f] *excusing* our selves *unjustly*, *debasing* our selves, whether by [g] *vility* denying Gods graces, or by [h] *dissimulation* drawing others to commend us, [i] *lying* or *equivocation*; [k] *suspition*, *contempt*, [l] foolish *admiration*, f 1 Sam. 15. 21. g Job 17. 5. h Col. 1. 18. i Col. 3. 3. Apoc. 22. 15. k 1 Cor. 13. 5. l 2 Cor. 12. 6.

admiration, or expectation of others; [m] *pointing* at, or *deriding*; [n] *forbearing to speak* in the *cause* or *credit* of our neighbor; [o] *flattery*, [p] *excuse*, or defence of *evil*; [q] *false accusation*; [r] reporting *words*, besides the *meaning* of the speaker; [s] uttering *truth* with desire to do *hurt*; [t] *rejoycing* or making our selves merry with the *infirmities* and *infamy* of our neighbor, *&c.*

m Isa. 58. 9.
Psal. 22. 7.
n 2 Tim. 4. 16.
o Prov. 27. 14.
p Prov. 24. 24.
q Psal. 15. 3.
r Matth. 26. 61.
s 1 Sam. 22. 9.
t Gen. 9. 22.

3. Q. *What is required in this Commandment?*

A. Whatsoever may *nourish truth*, and the *good name* of our *selves* or *others*; as to [u] speak sparingly, seeing *in many words there cannot want iniquity*; to speak the [x] *truth* from our heart: to know and [y] judg truly of our selves, to *love* our own [z] *good name*, and to [a] *defend* it when need requireth, yet modestly and unwillingly; to judg uprightly, and as much as we may, *in the* [b] *best sense* of our neighbor; to love, and [c] *tender his credit* as our own; to [d] *commend* him wherein he deserveth well, yet rather absent

Psal. 38. 18, 1.
u Prov. 10. 19.
x Psal. 15. 2.
y 2 Cor. 13. 5. & 10. 12, &c.
z Phil. 4. 8.
a 2 Cor. 12. 11.
b 1 Cor. 13. 7.
Jam. 3. 17.
c Matth. 7. 12.
d 3 Joh. vers. 12.

then

then preſent, to [e] *reprove* him when juſt cauſe is, but rather to his face, then behinde his back, and with [f] *remembrance* of what is *praiſe-worthy*, &c.

[e] Lev. 19. 17. 1 Cor. 11. 22.
[f] Rev. 2. 2, 3, 4, &c.

5. Q. *What are the helps or hinderances, to the obedience of this Commandment?*

A. Firſt, we muſt [g] *keep* our *mouth*, as with a *bridle*; yea, pray to God to [h] *ſet a watch* before the door of our lips.

[g] Pſal. 39. 1.
[h] Pſal. 141. 3.

Secondly, we muſt abhor the *Popiſh* doctrine, maintaining *equivocation*, and teaching to [i] *ſpeak lies through hypocriſie*; alſo [k] *pride*, and *ſelf-love*, which thruſt men forward to boaſting and vaunting: Finally, exceſſive *drinking*, and whatſoever elſe cauſeth the heart to [l] *utter perverſe things*.

[i] 1 Tim. 4. 2.
[k] 2 Tim. 3. 2.
[l] Prov. 23. 33.

Sect. XXXIIII.

Of the tenth Commandment.

1. Q. *WHat are the words of the tenth Commandment?*

a Exod. 20.17. *A.* [a] *Thou ſhalt not covet thy neighbors houſe, &c.*

2. Q. *What is the meaning of this Commandment?*

A. That in the moſt *inward diſpoſition* of our heart, we decline not from the *rule of charity*; as to *luſt* after our neighbors *houſe*, (or *b* Cant. 8.7. [b] *whole poſſeſſion*) his *wife* (which is *c* Gen. 3.9. [c] *chiefeſt* and *choiſeſt treaſure*) his *d* Exod. 21.16. [d] *ſervants* (which are precious above all outward poſſeſſions) his *cattle*, (which are next unto the ſouls under his keeping:) Finally, *any thing*, how ſmall ſoever in our account, *belonging to him*: But that in all things we keep our ſelves within the rule of *brotherly love.*

3. Q. *What is forbidden in this Commandment?*

A. All

A. All luſts, contrary to charity, *viz.*

1. [c] *Original corruption*, ſo far forth as it is the fountain of *ſin*, againſt the *ſecond Table*. [c] Matth. 15. 19. Rom. 7. 7. Jam. 1. 14.

2. [f] *Actual* luſts; as *thoughts* of the minde, *deſires* of the heart, fond *wiſhings* and *wouldlings*, delightful *remembrances*, and [g] *meditations* of evil, *&c.* [f] Gal. 5. 17, 19. [g] Jer. 4. 14.

4. Q. *What is required in this Commandment?*

A. That we *diſpoſe* of all our *thoughts* and *affections*, according to *charity*; whereto belongeth [h] *contentment* with our *portion*, [i] *wiſhing* and *delighting* in our neighbors *welfare*, as our own; [k] *ſtriving* againſt *luſt*, by the help of the *Spirit*, and *power* of the *death* of *Chriſt*, *&c.* [h] 1 Tim. 6. 8. Pſal. 16. 6. [i] 3 Joh. v. 2. [k] Gal. 5. 16, 27.

5. Q. *What are the helps, or hinderances, to the keeping of this Commandment?*

A. Firſt, we muſt [l] *keep* our *heart above all keepings*, filling it with holy thoughts and [m] *meditations* of thoſe things that are above, [l] Prov. 4. 23. [m] Col. 3. 2.

n Pſa. 119. 36. and n *praying* to God to *incline it to his teſtimonies, not unto covetouſneſs, &c.*

Secondly, we muſt *avoid* the o Prov. 17. 24. o *gazing* and *wandring eye*, that is in the corners of the world, together with all occaſions, and objects of luſt, &c.

Sect. XXXV.

Of the effect or exerciſe of Sanctification, viz. *Repentance.*

1. Q. *THus far of the Law, the rule of Sanctification: What is the general effect, or exerciſe thereof?*

Anſw. Repentance, which is a a Rom. 12. 1, 2. a *through change* of our *purpoſe* of *heart*, and *courſe* of *life*, from the b Iſa. 1. 16, 17. b *evil*, which Gods Word rebuketh in us, to the *good* which it requireth of us.

2. Q. *How is this change wrought in us?*

A. When the ſinner once *humbled* with the *terrors* of the *Law*, *flieth*

flieth to the *comforts* of the *Gospel*, he there [c] seeth, in *Christ crucified*, not onely the *mercy* of God discharging him of all his sins, but also how deep the *wounds* of sin are, wherewith he hath *pierced* his *Saviour*, and how severe the *wrath* of God is against sin, even to the *slaughtering* of his own Son: [d] *Hence* cometh he to [e] *hate* his sin, as God hateth it, and to look back thereon with [f] *godly sorrow*, resolving for ever after to forsake all his sins, and to live in new obedience.

c Zech. 12. 10.
d 1 Pet. 4.
e Psal. 97. 10.
f 2 Cor. 7. 10.

3. Q. *When is this repentance to be practised of us?*

A. The *practise* of Repentance ought to be a continual [g] *abhorring* of *evil*, and *cleaving* unto that which is *good*, for as much [h] *time* as remaineth *in the flesh* after conversion; yet, at times there ought to be a more *special practise* and *renewing* thereof, as [i] *after* great falls, in [k] *fear* of imminent judgments, or when we would [l] *fit* our selves to receive *special* mercies.

g Rom. 12. 9.
h 1 Pet. 4. 2, 3.
i Psal. 51.
k Amos 4. 12.
l Gen. 35. 2, 3, &c.

4 Q. *In what manner must the*

ſpecial practiſe of Repentance, in ſuch caſes, be performed?

A. There muſt be,

1. A ſerious [m] *ſearch* and *inquiry* after *all* ſins, as *traitors* againſt God; but eſpecially [n] *ſpecial ſins*, as the *arch-rebels*.

2. Humble *confeſſion* of ſins; and that

1. Of *neceſſity* unto God, with [o] *ſhame* of face, and true *ſorrow* of heart.

2. Unto men *conditionally*, *viz.* if either the Church, for [p] *ſatisfaction* of the *publike offence*, do *enjoyn* open *acknowledgment*; or ſome [q] *perſonal wrong* demand private *reconciliation*; or the *weakneſs* of the *labouring conſcience* do require the ſecret [r] *aſſiſtance* of a *faithful* and *able Miniſter* or *brother*.

3. Fervent and faithful [ſ] *prayer*, to God in Chriſt, both for [t] *pardon* of what is paſt, and for *ſupply* of [u] *renewing grace*, for the time to come.

m Lam. 3. 40.
n Jer. 8. 6. Pſa. 18. 23.
o Prov. 28. 13. Jer. 31. 28, 19.
p 2 Cor. 2. 6.
q Luke 17. 4.
r Jam. 5. 16.
ſ Pſal. 51. 1, 2, &c.
t Verſ. 7,
u Verſ. 10.

5. Q.

5. Q. *Seeing many do falſly pretend, that they repent, how may we know that our Repentance is true?*

A. A true tryal of unfained Repentance may be taken,

1. From the *generality* of it, *viz.* if it extend to the *abhorring* and *ſhunning* of [x] *all ſins*, and to the *love* and *practiſe* of [y] *all duties*, without reſervation.

[x] Pſa. 119. 128.
[y] Pſa. 119. 24. & 119. 6.

2. From the through performance of each part, *viz.*

1. Of *hatred of ſin* in *ſpiritual warfare* againſt it; and that even *unto* [z] *blood* if need be.

[z] Heb. 12. 4.

2. Of the *love of righteouſneſs*, in bringing forth [a] *fruits* worthy of amendment of life, to wit, *good works*.

[a] Matth. 3. 8.

Sect. XXXVI.

Of the ſpiritual warfare.

1. Q. *What is the ſpiritual warfare?*

A. The daily *exerciſe* of our *ſpiritual ſtrength*, and *armor* againſt all *adverſaries*, with aſſured *confidence of victory*.

2. Q. *What is our ſpiritual ſtrength?*

a Eph. 6. 10. *A.* The powerful [a] *aſſiſtance* of God in Chriſt, who hath *loved* us;

b Rom. 8. 37. whereby we become [b] *more then conquerors*.

3. Q. *What is our ſpiritual armor?*

A. The *compleat furniture* of *ſaving* and *ſanctifying graces*; called

c 2 Cor. 6. 7. therefore the [c] *armor of righteouſneſs*, and the [d] *Panoply* or whole

d Epheſ. 6. 11. armor of God, *viz.*

e Verſ. 14, &c. The [e] *girdle of verity*, or ſincerity.

The *breſt-plate of righteouſneſs*, that is, holineſs of life, and good conſcience.

The *ſhooes* of the *preparation* (or reſolution to go through with the profeſſion) *of the Goſpel of peace*.

The *ſhield of faith*.

The *helmet of the hope of ſalvation*.

The

The *sword of the Spirit, which is the* (sound knowledg and wise application of the) *Word of God.*

Finally, *continual*, and *instant prayer in the Spirit.*

4. Q. *Who are our adversaries in the spiritual conflict?*

A. They are either our *friends proving* us, or our *enemies seducing* and *endangering* us.

5. Q. *Who is that friend of ours, that for our probation entereth into conflict with us?*

A. God himself, who though he [f] *tempt no man unto evil*, (no more then he can himself be tempted) yet, as a Master of defence, *enureth* us to the *conflict*, by *contending* with us, even in his own *person*, *viz.*

[f] Lam. 1. 13.

Sometimes by { [g] *Probatory Commandments*, or [h] *Sensible Apparitions.*

[g] Gen. 22. 1, &c.
[h] Gen. 32. 24.

But more *ordinarily* by [i] *striking* our hearts with his *terrors*, [k] *withdrawing* the comfort of his gracious *presence*, [l] *leaving*

[i] Job 6. 4. [k] Psal. 77. 7. [l] 2 Chro. 32. 31.

us,

us, for a time, to our selves, that by our *falls* we may acknowledg our own *weakness*: Finally, [m] *exercising* us under the *cross*, and *yoke* of outward afflictions.

m Heb. 12. 5, 8. Rev. 3. 19.

6. Q. *How must we contend with God?*

A. No otherwise then [n] *Jacob*, and other holy men have done, that is, by *obedience*, *humility*, *patience*, *and fervent prayer* unto God; who *onely* enableth us to *prevail* with himself, [o] *giving* the *blessing*, and name of *Israel*.

n Hos. 12. 3, 4.

o Gen. 32. 28.

7. Q. *What are those enemies of ours, that seek to seduce and endanger us?*

A. Whatsoever marcheth under the banner of *Satan*, the [p] *God* and [q] *Prince of the darkness of this world*, who sometimes [r] *immediately* assaileth us with *impious* and odious *suggestions*; but more *usually* imployeth his *forces* or *attendants*.

p 2 Cor. 4. 4. q Eph. 6. 12. r 2 Cor. 12. 7. Zech. 3. 1.

8. Q. *What are the attendants of Satan?*

A. 1. The [s] *world* which he abuseth as his *storehouse*, and *armory* of

s 1 Joh. 2. 15.

of temptations, that is, both [t] *allurements* to evil, with hope of *gain*, *pleaſure*, or *preferment*, and [u] *diſcouragements* from duty, with fear of *loſs*, *trouble*, *reproach*, &c.

[t] 1 John 2. 15.
[u] Joh. 16. 33.

2. Our own [x] *fleſh*, which as a trecherous party *within us*, being by Satan *ſtirred* up, and *inveighled*, with the *baits* of the world, or *diſcouraged* with the *evil intreaty* thereof, [y] *fighteth* on his ſide *againſt our ſoul*, that is, our ſpiritual *life* and *welfare*.

[x] Gal. 5. 24.
[y] 1 Pet. 2. 11.

9. Q. *How do theſe enemies fight againſt our ſoul?*

A. By imploying all *force* and *fraud*, to draw us by *ſin*, from the [z] *obedience* and *favor* of God unto *damnation*.

[z] 1 John 2. 15.

10. Q. *What muſt we do, being thus aſſailed?*

A. We muſt [a] *ſtand faſt*, being *ſtrong in the Lord, and in the power of his might*, and *taking unto us the whole armor of God*, that we may be able to *reſiſt* in the evil day, and to lead our captivity captive.

[a] Eph. 6. 13, 14.

11. Q. *How may we be able to ſtand againſt the aſſaults of the Devil?*

A. 1. We

b 2 Cor. 2. 11.

A. 1. We must labor to [b] *inform* our selves, that we may not be ignorant of his *enterprises*, or stratagems.

c Jam. 4. 7. 1 Pet. 5. 9. *d* Eph. 4. 27.

2. We must *boldly* [c] *resist*, that is, [d] *give no place*, or ground unto him, or admit any conference with him; but rather neglect and despise his suggestions.

e Eph. 6. 16. *f* Psal. 16. 8. *g* Isa. 63. 1.

3. We must *take the* [e] *shield of Faith* in Christ, and his assistance ([f] setting *him* on our right hand, who is [g] *mighty to save*,) whereby we may *quench* all the *fiery darts* of that wicked one.

h Eph. 6. 17. *i* Mark 4. 4, &c.

4. We must brandish against him the [h] *sword of the Spirit*, that is, the *Word of God*, after the example of our [i] *Saviour*, keeping our selves to that *onely* which God *revealeth* to us, and *requireth* of us.

12. Q. *How may we withstand temptation from the world?*

k 1 Joh. 5. 4. *l* Heb. 11. 24, &c. *m* Gal. 6. 14. *n* Heb. 11. 36, 37.

A. By our [k] *faith*, which setteth a *better* world, even Gods Heavenly Kingdom, before our eyes, and so enableth us, both to [l] *contemn* and [m] *crucifie* the *love* of this present world, and to [n] *endure* manfully, the threats

threats and wrongs thereof, both *confeſſing* Chriſt in *peril*, and ſuffering [o] *martyrdom* for his ſake if we be thereto called. [o] Rev. 12. 11.

13. Q. *How may we withſtand the temptations of our own fleſh?*

A. By [p] ſetting before our eyes the pattern of the *death* of Chriſt, and *arming our ſelves with the ſame minde*, that it behoveth us alſo to *ſuffer in the fleſh*, ceaſing from ſin; hereto craving and imploying the *power* of the ſame *death* of Chriſt, to [q] ſubdue and crucifie our carnal luſts and affections; whereto alſo belongeth the help of [r] *Abſtinence* for the repreſſing of the inordinate deſires of nature. [p] 1 Pet. 4. 1. [q] Rom. 6. 2, &c. [r] 1 Cor. 9. 25, &c.

SECT. XXXVII.

Of good works in general.

1. Q. *THus far of the ſpiritual warfare. What is a good work?*

A. Whatſoever thing is done of us, [a] not by the *force* or *conduct* of *nature*, [a] 2 Cor. 3. 5.

nature, but by the *power* of the [b] *Spirit* of Christ, dwelling in us, and according to the *rule* of the [c] *known will* of God, unto the [d] *glory* of God, the [e] *assurance* of our election, and the [f] *edification* of others.

b Rom. 8. 10.
c Rom. 12. 2.
d 1 Cor. 10. 31.
e 2 Pet. 1. 10.
f 1 Cor. 10. 23.

2. Q. *Is there no concurrence of nature to the doing of a good work?*

A. Taking *nature* (in the common sense of Scripture) for that [g] *hereditary corruption*, that cleaveth to all the sons of *Adam*, [h] no *good* work hath any *ground* or *help* from nature, being altogether contrary thereto; but if we understand by [i] *nature*, the created abilities of soul, and body, as the *light of reason, liberty of will, motion of the bodily members, &c.* We acknowledg *nature* to be [k] not the principal *mover*, or *guide*, but the [l] *thing* moved, and *guided by grace* in well-doing.

g Eph. 2. 3. 1 Cor. 2. 14.
h Rom. 8. 7. & 7. 18.
i Rom. 2. 14.
k Matth. 16. 17.
l 1 Thes. 5. 23.

3. Q. *Are there any works of men perfectly good?*

A. None, no not of the most *perfect* in *this* life, by reason of the [m] *remainders* of corruption; but onely

m Isa. 64. 6. Gal. 5. 17.

onely the *works* of Chriſt, in whom alone there was [n] no mixture of ſin. n 2 Pet. 2. 21.

4. Q. *Can all men do good works?*

A. No, but *onely* the *regenerate*, who are, for that purpoſe, [o] *created* anew, and endued, in meaſure, with the *Spirit* of Chriſt, and *power* of his *reſurrection*: As for the *unregenerate*, they are [p] the *evil tree*, that bringeth forth *onely* evil fruit. o Eph. 1. 10. 2 Tim. 2. 21. p Matth. 7. 17. and Jer. 13. 23.

5. Q. *Are there not ſome good works, ſpecially commended to us in the Word of God?*

A. Yes; and namely, among the duties of the firſt Table, *Prayer*, and among thoſe of the ſecond Table, *Alms*; touching *which* therefore our [q] Saviour giveth ſpecial *directions* in the ſixt of *Matthew*. q Matth. 6. 1, 5, &c.

6. Q. *Is not faſting alſo (of which our Saviour in the ſame place intreateth) a ſpecial good work?* r Matth. 9. 16, &c.

A. Faſting is not properly a good work, but an *help*, and *aſſiſtance* thereto, namely, to *Prayer*, as ſhall appear.

SECT.

Sect. XXXVIII.

Of Prayer.

1. Q. *To proceed then: What is Prayer?*

a Phil. 6. *A.* It is the [a] *requeſt* of an *humble* and *ſanctified heart*, together with thankſgiving, offered up by *b* Rom. 8. 26. the power of the [b] *ſpirit* of prayer, as a ſpecial [c] *ſervice* unto God, in *c* Pſal. 50. 15. the [d] *name* of Chriſt, in behalf of *d* John 14. 14. *our ſelves, and* [e] *others*, with [f] *aſſurance* to be heard, in what we pray *e* Eph. 6. 18. for, according to the will of God.

f 1 John 5. 14. 2. Q. *Why do you call it a requeſt with thankſgiving?*

g 1 Theſ. 5. 17. *A.* Becauſe in all our prayers, there muſt be both [g] *petition* of the *b* Verſ. 18. good things we need, and [h] *thankful acknowledgment* of thoſe we have obtained: As for thoſe *forms*, which contain *neither* ſupplication, nor giving of thanks (as the *Articles* of our Faith, the *Decalogue*, *&c.*) they may and ought, for other good purpoſes, be committed to *i* Deut. 6. 7. memory and [i] *rehearſed*, but to uſe them

them as *prayers*, [k] favoreth of deep ignorance, if not of ſuperſtition.

[k] Matth. 6.7.

3. Q. *Why do you call it the requeſt of the heart?*

A. Not to exclude the uſe of *bodily geſture*, much leſs of the voice and tongue, in the action of *invocation*; therefore called the [l] *calves of the lips*; but to ſhew

[l] Hoſ. 14. 3.

1. That the [m] *heart* is, on *our* part, the *firſt* and principal *mover*, and *ſpeaker* in prayer, from whence both voice and geſture have their force and grace.

[m] 1 Cor. 14.15. Pſal. 45.1. & 108. 1.

2. That prayer, in *ſudden* occaſions, may be [n] *ſecretly*, and *powerfully* offered, and is of God *accepted* and *heard*, when neither any *voice* is uttered, nor any bodily geſture imployed.

[n] Exod. 14. 15. Neh. 2. 4.

4. Q. *Why do you adde of an humble, and ſanctified heart?*

A. Becauſe, as in general, [o] none can pray, or do any thing *acceptably*, but ſuch as are truly regenerate, and [p] ſanctified unto this, and every good work; ſo in ſpecial (and for the

[o] Pſal. 109. 7.

[p] Pſal. 51. 15.

the preſent action of prayer) it is
q Pſal. 51. 17. required, as the q *ſum of all ſacrifices*, that the heart be *humble*, and *con-*
r Dan. 9. 8, 9. *trite*, r acknowledging its own *un-worthineſs*, by reaſon of ſin, s feeling
s Pſal. 143. 6. the want of Gods *Grace* and *Mercy*,
t Luke 15. 18, 19. and t ſubmitting it ſelf unto him, willing to be beholden for the leaſt degree of favor.

5. Q. *What is the ſpirit of prayer?*

A. An eſpecial grace and operation of the u Holy Ghoſt (called
u Jude v. 20. therefore the x *Spirit of Grace and*
x Zech. 12. 10. *Deprecation*) enabling us to y pour
y Pſa. 62. 8. out our ſouls unto the Lord with
z Rom. 8. 26. z ſighs, that cannot be expreſſed.

6. Q. *Are we to direct our prayers to God alone?*

A. Yea, *to one* God in *Trinity*, and to none other; for he *alone*

1. As the *ſearcher of the hearts*,
a Pſal. 65. 2. a *heareth the voice*, and b *know-*
b Rom. 8. 27. *eth* the meaning of the ſpirit of prayer.
c Eph. 3. 20. 2. Is c *able* to grant whatſoever we demand.
d Rom. 10. 14. 3. Challengeth our d *faith*, and confidence, without which we cannot pray.

For

For which cauſes, the Scripture alloweth not prayer to any other.

7. Q. *In whoſe name, or for whoſe ſake muſt we ſue to God?*

A. In the onely [e] *Name*, and for the onely *ſake* of his *Son* our Lord Jeſus Chriſt, the *alone* [f] *Mediator* between God and man, as of [g] *propitiation*, ſo of *interceſſion*; who through the [h] *vail* of his *fleſh*, and *merit* of his *blood*, hath *prepared* for us a *new*, and *living way*, whereby we may be bold to *enter* into the *holy place*; in [i] whom *alone* we are made *children* of God, and have *liberty* to call him *Father*: Finally, *in*, *with*, and *for* [k] *whom*, God giveth all good things to his Elect.

e Dan. 9. 17. John 16. 23, 24. f 1 Tim. 2. 5. g John 2. 1, 2. Rom. 8. 24. h Heb. 10. 19, &c. i Gal. 4. 5. k Rom. 8. 32.

8. Q. *For whom are we to pray?*

A. For our ſelves, and others; [l] us, and ours: In a word,

1. For [m] *all men*, even our [n] *enemies*, becauſe of the common [n] *image* of God, and [o] *blood* of mankinde, whereof we are all made; unleſs it be *apparent*, that any [p] one hath committed the *unpardonable* ſin; but [q] *principally* for thoſe of the

l 1 Tim. 2. 1. m Matth. 5. 44. n Jam. 3. 9. o Acts 17. 26. p 1 John 5. 16. q Gal. 6. 10. Eph. 6. 18.

the houſhold of Faith.

v 1 Tim. 2. 2. 2. For *all* [v] *ſorts* and *degrees* of men; eſpecially *publike* perſons, as *rulers*, and ſuch as are in authority; [f] *Miniſters*, that watch over our ſoûls, *&c.* ſ Eph. 6. 19. Col. 4. 3.

9. Q. *What aſſurance have we that we ſhall be heard in what we pray for?*

A. Becauſe we pray to *that* God, that [t] *heareth the prayer*, and is the [u] *rewarder* of all that come unto him, and in [x] *his name*, to whom God denieth *nothing*; and therefore howſoever we are not always anſwered at the [y] *preſent*, or in the [z] *ſame kinde*, that we deſire, yet ſooner or later, we are ſure to receive, even above that we are able to ask, or think; if we continue [a] with *conſtancy*, *patience*, and *importunity*, to ſue unto him according to his will.

t Pſa. 65. 2. u Heb. 11 6. x John 11. 42. y Pſal. 77. 3. z 2 Cor. 12. 9. a Luke 11. 5, &c. & 18. 1.

SECT.

Sect. XXXIX.

Of the Lords Prayer, the perfect form and plat-form of Prayer; and of the Preface thereof.

1. Q. *WHere is that will of God revealed, according whereto we must direct our Prayers?*

A. Throughout the *whole* Book of the Scriptures of God, which inform us, as concerning *other duties*, so *especially* concerning this of Prayer; recording also for this purpose, many excellent Prayers, as of *Moses, David, Nehemiah, Paul, &c.* But most absolutely in that passage, or portion, delivered by our *Saviour* himself, and propounded by his holy Evangelists, *Matthew*, and *Luke*; by the *one*, as the most perfect [a] *platform*, to be *imitated*; by the *other*, as the most excellent [b] *form*, to be *used* of all Christians; and therefore commonly called the *Lords Prayer*. [a] Matth. 6. 9. [b] Luke 11. 2.

2. Q.

2. Q. *What are the words of the Lords Prayer?*

A. Our Father which art in Heaven, &c.

3. Q. *What are the parts of this Prayer?*

A. They are *three, viz.*

1. A *Preface* of *compellation*, for *entrance* into Prayer, in the first words, [*Our Father which art in Heaven.*]

2. A *body* of *Petitions*, containing the *matter* of Prayer, in the words next following.

3. A *conclusion* for *confirmation* and close of Prayer, in the last words, [*For thine is the Kingdom, &c.*]

4. Q. *To begin with the Preface, why doth our Saviour direct us, to give such titles unto God, in the entrance of our Prayers?*

A. That thereby we may *testifie, increase*, and *strengthen* our *faith* in God, considering [c] *what he* is to us, to *whom* we are about to pray.

c Heb. 11. 6.

5. Q. *What are we to consider from this, that we are taught to call God* [Our Father?]

A. We

A. We are hereby directed to meditate upon a *twofold relation.*

The *firſt* between our ſelves and God, who in Chriſt is become our *Father*, and giveth us both the [d] *priviledg*, and [e] *ſpirit* of ſons, ſo to call him; from whence ariſeth, not onely *confidence* in his [f] *fatherly love* and compaſſion towards us, as his children, but alſo neceſſity of *duty* on our parts, that we both [g] *honor*, and [h] *imitate* him, as our [i] *Father.*

d Joh. 1. 12.
e Gal. 4. 6.
f Pſal. 103. 13.
g Mal. 1. 6.
h Matth. 5. 45.
i Epheſ. 5. 1.

The *ſecond* between *our ſelves*, and ſo many as *are*, or *may be*, children of the ſame Father with us; with whom therefore at all times ([k] eſpecially when we make our prayers) we muſt maintain, or renew, love and peace; and for all whom, as for our ſelves, we are to be ſuiters unto our God, and Father, and they in like manner for us; that every one praying for all, and all for every one, we may joyntly encreaſe, and enjoy the benefit of the common ſtock of prayers, laid up in the hands of God.

1 Pet. 1. 17.
k Matth. 5. 23, &c.
1 Tim. 2. 8.

6. Q. *Whereto do the words follow-*

ing direct us, when we say (which art in Heaven?)

A. To the meditation of the *glory*, powerful *providence*, *wisdom*, and *holiness* of God; in which regards he is [l] said to *dwell* in the *high* and *holy place*; not that he is *excluded* from, or *included* in any place (who [m] *filleth* all places, yea, [n] *whom* the Heaven of Heavens cannot contain) but

l Psa. 11. 4. Isa. 57. 15.

m Jer. 23. 24.

n 1 Kings 8. 27.

1. Because his *wisdom*, *power*, and *glory* appeareth most evidently in the rule of the [o] *Heavens*, as of the most *excellent* bodily Creatures, by *which* inferior natures are ruled.

o Psa. 19. 1, &c. & 8. 3. & 103. 19.

2. Because [p] *there*, and not on Earth, we should now seek him, *where* also we hope, another day, to dwell with him, in the same happy fellowship, which now the holy Angels, and blessed Souls do enjoy.

p Psal. 123. 1. Col. 3. 1, 2.

3. To teach us to pray [q] reverently before *him*, who is so *high* above us, yea, *fervent-*

q Eccles. 5. 1.

ly

ly alſo, that our prayers may [x] *aſcend* into Heaven. [y] 2 Chro. 32. 20.

4. That acknowledging him to *ride* on the Heavens for our help, [f] able (as in Heaven) to do for us, whatſoever (as a Father) he will, we might, with full *confidence* in his *power* and *love*, ask [t] every good thing of him. [f] Pſal. 115. 3. [t] Pſal. 2. 8. Luke 11. 13.

Sect. XL.

Of the firſt Petition.

1. Q. *TO come to the body, and matter of Prayer: How many Petitions are there in the Lords Prayer?*

A. Six; whereof the three *firſt* are referred to things concerning God, [a] whoſe glory and ſervice we are to *prefer* before our own good; the three *latter*, to things concerning our ſelves, [b] which we muſt *refer* to the former. [a] John 12. 27, 28. [b] Pſal. 50. 15.

2. Q. *To begin therefore with*

thoſe that concern God: What are the words of the firſt Petition?

A. [c] *Hallowed be thy Name.*

3. Q. *What is the meaning of theſe words?*

A. 1. By the (*Name*) of God we are to underſtand God [d] *himſelf*, as he maketh *known* to us the *fame* and *glory* of his *nature*, otherwiſe [e] *unconceiveable*; whether by his

[f] *Titles*, as *Jehovah*, *Elohim*, &c. or [g] *Attributes*, as of *Love*, *Wiſdom*, *Power*, *Juſtice*, &c. which being *eſſential* in him, are for our capacity, expreſſed under the names of ſuch *qualities in us*; or

Memorials, as his works of [h] *Creation*, and *Providence*, but eſpecially [i] *Redemption*; or his [k] *Word* (and Worſhip) which is the *Book of grace*, and the *Box* of *Ointment*, out of which the ſweet [l] *ſavor* of his *Name*, is moſt effectually *poured*.

2. By (*hallowing*) we muſt underſtand, the *ſeparating* of the Name of God, from all profane and unholy

c Matth. 6. 9. Luke 11.2.

d Iſa.26.8.

e Gen 32. 29.

f Exod.3. 14. & 6. 3.

g Exod.33. 18,19,&c. & 34. 5,6, &c.

h Pſa.104.

i Pſal. 19. 14.

k Pſa.138. 2. & 19.7.

l Cant.1.3.

holy *abuſe*; not by *adding* any holineſs thereto, but by [m] *acknowledging* and *honoring* it for ſuch; whereby we do, as it were ſet the *crown* of *holineſs* and *honor* upon the head of God.

m Pſal. 96. 8.

Contrariwiſe, failing ſo to do, we are *guilty* of the *profanation* of Gods holy Name; not that he can receive any *poliution* from us, but onely as the man that *luſteth* after a *chaſte* woman, is ſaid, by our [n] *Saviour*, to be guilty of adultery with her, though *ſhe* remain in *her ſelf*, ſpotleſs, and undefiled.

n Matth. 5. 28.

4. Q. *What do we then ask of God in this Petition?*

A. Two things, *viz.*

1. That he would vouchſafe to plant and increaſe in *us*, and *others*, ſuch *graces* whereby his Name may be *glorified*, as [o] *knowledg* of God, [p] *humility*, [q] *thankfulneſs*, *patience*, *&c.* *lips* opened, and *tongues* tuned to ſpeak of him with *reverence*: Finally, a [r] *life* ſo *ordered*, that men may ſay, he is an holy God, who by his

o Pſal. 100. 3. & 67. 2.
p Pſa. 115. 1.
q Pſal. 51. 15. & 45. 1.
r Matth. 5. 16. 1 Pet. 2. 9. Tit. 2. 10.

grace, maketh us an *holy* people.

2. That he would remove, and *root* out of our *hearts*, *tongues*, and *lives*, all ſuch *vices*, by and for which his Name is *diſhonored*, as [f] *pride*, *profaneneſs*, [t] *ignorance*, *infidelity*, [u] *unthankfulneſs*, *impatience*, &c. thoſe *tongue-worms* of [x] *ſwearing*, *blaſphemy*, and *unreverent ſpeaking* of him: Finally, [y] *evil* and ſcandalous *life*, for which the Name of God, and his *Religion*, is evil ſpoken of in the world.

f Prov. 8. 13.
t Hoſ. 8. 12.
u Rom. 1. 24.
x Exod. 20. 7.
y Rom. 2. 23, 24.

SECT. XLI.

Of the ſecond Petition.

1. Q. *WHat are the words of the ſecond Petition?*

A. [a] *Thy Kingdom come.*

a Matth. 6. 10. Luk. 11. 2.

2. Q. *What is the meaning of theſe words?*

A. Firſt, by the (*Kingdom*) of God we muſt underſtand, not that [b] *univerſal*

[b] *univerſal ſoveraignty*, which as *Creator*, he exerciſeth over all *Creatures*, diſpoſing them all unto their proper ends for his glory; but the [c] *ſpiritual* Regiment of the *Church* (and of all things for the *good* of the Church) wherein God hath appointed [d] *Chriſt* to be the *King*, the [e] *Saints* his *Subjects*, the [f] *Word* his *Law*, the [g] *Angels*, and all *Creatures* his *ſervants*, the [h] *Miniſters* his *Heralds*, and *Ambaſſadors*: Finally, the [i] *Devils Kingdom*, that is, wicked *Angels*, and *men* ([k] *enemies* to the Kingdom of Chriſt) his [l] *footſtool*.

b Iſa. 65. Pſal. 95. 3, &c.
c Pſal. 110. 2. 1 Cor. 15. 25.
d Pſal. 2. 6.
e Rev. 15. 3.
f Job 22. 22.
g Heb. 1. 6.
h 2 Cor. 5. 20.
i Matth. 12. 26.
k Luke 19. 27.
l Pſal. 110. 1.

Secondly, this Kingdom is ſaid to (*come*,)

1. In regard of *means*, where the [m] word of the *Kingdom* is publiſhed.
2. In regard of *efficacy*, where [n] from the *heart* obedience is yielded.
3. In regard of *perfection*, it hath theſe degrees: *viz.*
   - [o] Increaſe of *Grace* in the time of this *life*.
   - The [p] *tranſlation* of bleſſed ſouls

m Matth. 12. 28. & 13. 19. Mark 1. 15.
n Rom. 6. 17.
o Matth. 13. 8.
p Luke 23. 42, 43.

ſouls into Heaven, in the moment of *death*.

Finally, the [q] *full redemption*, and *glorification* of the Saints, in ſoul and body, in the *life to come*.

q Matth. 25. 34.

4. Q. *What things do we then crave of God, in this Petition?*

A. Six things, *viz.*

1. That Satans [r] *Kingdom* may be *aboliſhed*, that [ſ] *bonds* of ſpiritual *captivity looſed*, the [t] power of *corruption*, that maketh us like well of our bondage, abated, the [u] inſtruments of Satans tyranny (as the Turk and Pope, and all ſuch out-laws from Chriſt) defeated.

r Acts 26. 18.
ſ 2 Tim. 2. 26.
Col. 1. 13.
t Gal. 5 24.
u 1 Theſ. 2. 8.

2. That the *word* of the Kingdom, the rod and [x] ſtandard of Chriſts power, may have [y] *free* paſſage every where, and be glorioufly lifted up and advanced.

x Pſa. 110. 2.
Iſa. 11. 10.
y 2 Theſ. 3. 1.

3. That the eyes of all men, eſpecially Princes, may be opened to ſee the [z] *filthineſs* of the

z Rev. 17. 16.

the whore of *Babylon*, and the true [a] *beauty* of the pure Religion, and *Spouſe* of Chriſt. [a] Iſa. 60. 3.

4. That all [b] *loiterers*, and tongue-tied Miniſters removed, [c] *faithful* and *able* watchmen may be ſet over the flock of Chriſt, with ſufficient *encouragement* of maintenance, countenance, protection, *&c.* [b] Iſa. 56. 10, 11. [c] Matth. 9. 38.

5. That the Lord, by his *Word* and *Spirit*, would [d] *rule* in the *hearts* and *lives* of his Saints; making them alſo *Kings*, in part, by overcoming the corruption, which is in the world through luſt. [d] Col. 3. 15, 16.

6. That he would *finiſh* the Kingdom of *Grace*, [e] *calling* his elect uncalled, [f] *confirming* ſuch as ſtand, [g] *raiſing* the fallen, [h] *comforting* the afflicted, *&c.* and haſten the Kingdom of *Glory*, both by [i] *taking* us in due time out of this conflicting life, into peace with Chriſt; and finally, ſending his Son the [k] *ſecond* time for the *full ſalvation* of us, and all his [e] Gen. 9. 27. [f] 2 Theſſ. 2. 17. [g] Jam. 5. 15, 16. [h] Iſa. 61. 3. [i] Phil. 1. 23. [k] Rev. 22. 2.

chosen, that he having raigned in us by *grace*, we may
l 2 Tim. 2. 12. everlastingly [l] raign with him in glory.

Sect. XLII.

Of the third Petition.

1. Q. WHat *are the words of the third Petition?*

a Matth. 6. 10. Luk. 12. 2. *A.* [a] *Thy will be done on Earth, as it is in Heaven.*

2. Q. *What is the meaning of these words?*

A. First, by this word (*thy*) we exclude all *wills opposed* to, or *diverse* from the will of God; whether the will of [b] *Satan*, or our [c] *own*, naturally corrupt, and *enthralled* to Satan; yea, whatsoever [d] *lawful* intentions or desires, repugnant to the will of God.

b 2 Tim. 2. 26. *c* 1 Pet. 4. 2. *d* 2 Sam. 7. 2, &c. Jam. 4. 15.

Secondly, by the (*will*) of God, we here understand, not so much [e] that part which he keepeth secret from us, as his eternal *counsel*, the [f] *events* of outward things, [g] *times* and

e Deut. 29. 29. *f* Prov. 27. 1. *g* Acts 1. 7.

and *ſeaſons*, &c. which it is *unlawful* to *enquire* into, *impoſſible* to *know*, or to *withſtand*, and [h] *no thank* for us to *accompliſh*, unto which we muſt *onely* with patience and contentment [i] *ſubmit* our ſelves; as that part thereof, which is [k] *revealed*, and made known unto us in the Word, both in the *promiſes*, which we are to beleeve, and in the *precepts*, which (as *conditions* of obedience, in way of thanksgiving, annexed unto the promiſes) we are to perform.

h Acts 4. 28.
i Acts 21. 14.
k Deut. 29. 29.

Thirdly, by (*doing*) we underſtand, not a good intent onely in the heart, or a [l] profeſſion of obedience in word and pretence; but an actual and through [m] performance of what is required of us.

l Matth. 21. 30.
m Jam. 2. 25.

Fourthly, where we ſay, (*in Earth as in Heaven*) we propound to our ſelves the *patterns* of the [n] *Angels*, and bleſſed Souls, who being freed from all mixture of corruption, do in their kinde, perfectly obey God; whom therefore we deſire to imitate in the manner, though we know we cannot equal them

n Pſal. 103. 20, & 21.

them in measure, and degree of obedience.

3. Q. *What do we then ask of God in this Petition?*

A. Three things, *viz.*

1. That all wills of wicked [o] *Angels* and [p] *men*, as contrary to the will of God, may be disappointed.

2. That in us, [q] *ignorance* of the *revealed* will of God, [r] *rebellion, disobedience, murmurings, &c.* being *removed*, all *pretences* and *dispensations*, or *powers*, presuming to dispense with the will of God, disclaimed, and our *hearts* by grace [s] *set at large, strengthned*, and [t] *directed*, we may both *know*, and *obey* the *will* of our heavenly Father and Lord.

3. That, for the *manner* of performance, we may (after the *heavenly* pattern aforementioned) [u] *willingly* without constraint, or repugnancy, [x] *speedily* without delay, [y] *sincerely* without hypocrisie, [z] *fully* without reservation, and [a] *constantly*

o Zech 3.2.
p Psa. 140. 8.
q Psa. 119. 18.
r 1 Sam. 15. 22, 23.
s Psal. 119. 32.
t Vers. 36.
u Psa. 110. 3.
x Psa. 119. 60.
y Deut. 5. 28, 29.
z Psa. 119. 6.

[a] *conſtantly* without intermiſſion, *beleeve* the promiſes of mercy, and obey the precepts of holineſs. a Ver. 11?.

SECT. XLIII.

Of the fourth Petition.

1. Q. *THus far of the three firſt Petitions for things concerning God: To come to the three latter concerning our ſelves: What are we generally to note in them?*

A. The order and dependence they have

1. From the former three concerning God; for we are then allowed, and [a] not till then, to ſeek good things for our ſelves, when we have firſt minded and ſought thoſe things that concern the glory of God; becauſe unto [b] godlineſs onely the promiſes of this life, and that which is to come are entailed. a Luk. 17. 7, &c. b 1 Tim. 4. 8.

2. Between *themſelves*; wherein is to be obſerved,

Firſt, that we have but one Petition for outward things,

as

as leſs to be eſteemed; but for *ſpiritual* things *two*, as about [c] which, our care is to be doubled.

[c] Matth. 6. 33.

Secondly, that yet the firſt place is given to outward things; not as *chiefeſt*, but as [d] *helps* to enable us to *ſpiritual* duties, and as [e] *ſteps* whereby our weak faith may the better aſcend to lay claim and hold on *ſpiritual* graces.

[d] Gen. 28. 20, 21.
[e] Acts 17. 27, 28.

Thirdly, that, according to the *order* obſerved in the *Creed*, (called the Apoſtles) we are taught to depend

On the *providence* of God the Father, our *Creator*, for outward bleſſings:

On the *mercy* of Chriſt, our *Saviour*, for the remiſſion of our ſins.

On the powerful *aſſiſtance* of the holy Spirit, our *ſanctifier*, for the *reſiſting* and *ſubduing* of all temptation unto evil.

Laſtly, that in all theſe Petitions, under *one* thing expreſſed,

preſſed, *other* things of like nature are to be conceived, as ſhall appear.

2. Q. *To proceed in order: What are the words of the fourth Petition?*

A. [f] *Give us this day our daily bread.* [f] Matth. 6. 11. Luk. 11. 3.

3. Q. *What is the meaning of theſe words?*

A. Firſt, by (*bread*) we muſt underſtand [g] *all outward* things, ſerving for our *neceſſity*, and *ſober delight*, as *food*, *phyſick*, *ſleep*, *raiment*, *houſe*, *&c.* together with the *means* thereof, as *peace*, *ſeaſonable weather*, and ſuch like. [g] Prov. 27. 27. & 31. 14.

Secondly, by (*daily*) bread or bread, (*inſtantly neceſſary*) or (*ſuch as is to be added to our ſubſtance*) we underſtand *ſuch proviſion*, and ſuch [a] *proportion* thereof, as may beſt [b] agree with our *nature*, *charge*, and *calling*. [b] Pro. 30 8.

Thirdly, by (*our*) bread, we underſtand [i] *ſuch*, as cometh to us by the *bleſſing* of God on our lawful *labors*, ſo that neither God, nor man, can juſtly *impeach* us for it. [i] 2 Theſ. 3. 12.

Fourthly, when we ſay, (*give*) we

k Luke 17. 10. Gen. 32. 10. we profeſs our ſelves [k] *unable*, by any ſervice or labor, to *merit* our bread (much leſs our ſalvation) at the hands of God; but that, our right unto the Creatures being *forfeited* in *Adam*, we now have nothing to *plead*, but onely Gods deed of gift, made unto us in Chriſt, the ſecond *Adam*, and [l] heir of all things; [m] *in* whom and *with* whom all things are conveyed to us.

l Heb. 1. 2. m Rom. 8. 32.

Fifthly, when we ſay give (*us*) we profeſs our ſelves Petitioners for *all* men, eſpecially the *houſhold of Faith*; that for the moſt part *every one* may have ſufficient, and, where want is, [n] *others* may be enabled to ſupply it out of their abundance.

n 2 Cor. 8. 14.

Laſtly, when we ſay (*this day*) or (*for the day*) we profeſs the [o] *moderation* of our *care*, and *deſire* of earthly things, with our *purpoſe* every day, by labor and prayer to ſeek theſe bleſſings at the hand of God.

o Matth. 6. 34.

4. Q. *What do we then beg of God in this Petition?*

A. Two things, *viz.*

p Jam. 4. 3. Num. 11. 4, 5, 6.

Firſt, *Bread*, [p] not *Quails*, or *delicates*

delicates, not *riches*, and *ſuperfluity*; but a *proportion* of *maintenance*, *credit*, *liberty*, &c.
[q] *convenient* for us; and that with *condition* [r] if God ſhall ſee good, which is a caution proper to this Petition for outward things.
Secondly, *Faith* and *Grace*, as well in [s] *want*, as in *abundance*, to *depend* on the providence of God for outward things; to be [t] *contented* with, and thankful for the *portion* which it ſhall pleaſe the Lord to [u] *meaſure* out unto us, as his *gift*; not *envying* ſuch, to whom he giveth more; to [x] *labor* with our hands the thing that is good, that we may eat our own bread: To adde unto our labor, [y] prayer, and thankſgiving, as whereby, on *our* part, all Gods bleſſings are *aſſured*, and *ſanctified* unto us: Finally, to [z] *contain* our ſelves within the *care* for the *means*, leaving events unto Gods *onely* diſpoſition.

q Prov. 30. 8.
r Jam. 4. 15.
s Phil. 4. 12.
t Heb. 13. 5.
u Pſal. 16. 6.
x Eph. 4. 28.
y 1 Tim. 4. 4, 5.
z Phil. 4. 6. Pſal. 37. 5.

SECT.

Sect. XLIIII.

Of the fifth Petition.

1. Q. *What are the words of the fifth Petition?*

A. [a] *And forgive us our debts, as even we forgive our debtors*; where, beſides the Petition, is a reaſon added for confirmation thereof.

2. Q. *What is the meaning of the words?*

A. Firſt, by (*debts*) we muſt underſtand ſinners (as Saint *Luke* expoundeth the *metaphor*,) and that not in themſelves, as *breaches* of the Law of God, (for who would ſay that we owe, and are to pay ſin unto God?) but with reſpect to the puniſhment, and ſatisfaction, due to Gods juſtice for the offence of ſins. For our *debt* properly being [b] *obedience*, whereto we were bound under *penalty* of all the curſes of the Law, eſpecially eternal death; we *all* in *Adam forfeited* that *bond*, whereby the [c] *penalty* became

a Matth. 6. 12. Luke 11. 4.

b Rom. 8. 12. & 13. 8. Gal. 5. 3.

c Luke 13. 4. Matth. 18. 24, &c. Rom. 6. 23.

became our *debt*, and is daily increaſed in us all by ſinning.

Secondly, by (*forgiveneſs*) we underſtand ſuch *remiſſion*, as may agree with Gods juſtice, which will not endure him to be a *loſer*; wherefore it is forgiveneſs of us, by taking payment of [d] another, even of our ſurety [e] Jeſus Chriſt, in our behalf.

[d] Job 33. 24.
[e] 1 Joh. 2. 2.

Thirdly, by ſaying (*us*) and (*ours*) we [f] include with our ſelves, in this Petition, as many as are in Chriſt, enabled, by a true *Faith*, to *lay hold* on him, and to plead his payment and ſatisfaction.

[f] Pſal. 130. 7, 8. & 51. 10.

Fourthly, under one part of our *Juſtification*, to wit, the *remiſſion*, or not imputation of ſins unto death, by means of the *ſatisfaction* of Chriſts ſufferings; we do alſo conceive the other part, which is the *imputation* of his *holineſs* unto life eternal, as *implyed* under the former, and inſeparably [g] annexed thereto.

[g] 2 Cor. 5. 21.

Fiftly, when we ſay, (*as we*) or (*for we alſo forgive, &c.*) we *argue* with the Lord, not from *merit*, but [h] from

h Matth. 6. 14, 15. h from the *model* of Gods grace in us; which being *incomparably* inferior to the mercy and love of God, and yet disposing us to *forgive*, and let fall (in regard of hatred or private i revenge) any wrongs and injury of our brother against us; may both k *stir up* the compassion of the Lord towards us his children, and l *assure* us of the attaining of this our request.

i Rom. 12. 19.

k Neh. 5. 19.

l Jam. 2. 13.

3. Q. *What do we then ask of God in this Petition?*

A. Five things, *viz.*

m Psal. 51. 3. First, *Grace*, feelingly to m *know*, and frankly to *confess*, without *excuse*, or extenuation, *the great debt* of our sins, and utter n *inability* to *satisfie* for the same, or for the least *part* thereof.

n Psa. 130. 3. & 43. 2.

o Luke 17. 5. Secondly, the power of o *Faith*, to lay hold on the p *meritorious* sufferings, and obedience of our Lord Jesus Christ, unto our full *justification.*

p Psa. 53. 5.

q Rom. 8. 15, 16. Thirdly, the q *testimony of the Spirit* of Christ, exemplifying, and applying the general pardon

don of ſins, once for all granted to us at our converſion, unto the ſeveral ſins. and debts, of every day and moment of our life.

Fourthly, we pray for *remiſſion* of ſin, not as intending, our ſelves, to undergo the [r] puniſhment, or any part thereof, but contrariwiſe, that the *whole* debt, (which is *properly* the puniſhment, as hath been ſhewed) may be accepted at the hands of Chriſt our ſurety, and *we* fully diſcharged, and *acquitted*; ſo that [ſ] nothing may remain on our account, but the *righteouſneſs* of Chriſt, whereby the *Favor* and *Kingdom* of *God* is purchaſed for us.

[r] Jer. 14. 7

[ſ] Phil. 3. 8, 9.

Laſtly, that we may not be deſtitute of ſo *important* an [t] *argument*, both to plead for mercy with *God*, and to aſſure our ſelves of ſucceſs (and ſo with the hypocrite, by *mocking* the *Lord*, bring a *curſe* upon our ſelves in ſtead of a *bleſſing*)

[t] Matth. 11. 25. 1 John 3. 14.

bleſſing) we deſire of God a *portion* of that *mercy*, which is ſo *abundant* in him, that we may be *tenderly affected* one towards another, [u] *forgiving* one another, even as *God* for *Chriſts* ſake forgiveth us.

u Eph. 4. 32. Col. 3. 13.

SECT. XLV.

Of the ſixth Petition.

1. Q. *WHat are the words of the ſixth, and laſt Petition?*

A. [a] *And lead us not into temptation, but deliver us from evil.*

a Matth. 6. 13. Luke 11. 4.

2. Q. *What is the meaning of theſe words?*

A. Firſt, by (*temptations*) are meant *whatſoever* things, by the *corruption* of our nature, are unto *us occaſions* of ſin, as [b] *proſperity, adverſity, &c.*

b Prov. 30. 9.

Secondly, when we ſay (*lead us not*) we acknowledg that God, though [c] *he tempteth no man unto evil*, yet ſometimes [d] *leadeth men* into

c Jam. 1. 13.
d Matth. 4. 1.

into temptations of *probation*, and that

1. By unuſual *probatory precepts*, as [e] when he commanded *Abraham* to *kill* his ſon. [e] Gen. 22. 1, &c.

2. By ſending an [f] *extraordinary* meaſure of *proſperity*, or *adverſity*. [f] Deut. 8. 16.

3. By *letting looſe* Satan (his Bandog) to [g] *buffet* and moleſt the *godly*, as *Paul*; or to [h] *ſeduce* the wicked, as *Ahabs* Prophets. [g] 2 Cor. 12 7. [h] 1 Kings 22. 22.

4. By *deſertion*, leaving men to themſelves, whether [i] *for a time*, as [k] *Hezekiah* in the buſineſs of the King of *Babels* Ambaſſage; or utterly, as thoſe, whom he juſtly *giveth up* to their own [l] *luſts*, and the [m] *power* of Satan. [i] Hoſ. 5. 15. [k] 2 Chro. 32. 31. [l] Rom. 1. 26, 28. [m] Act. 5. 3.

Thirdly, by (*delivering*) is meant a *forcible* [n] *reſtining* of our nature, neither *able*, nor *willing*, to help it ſelf out of theſe dangers. [n] Rom. 7. 24.

Fourthly, by (*evil*) is meant, either the [o] *evil one*, Satan, who pretendeth to have power over us; or the *effect* of temptation, which, without [o] 1 Joh. 5. 18, 19.

without the ſpecial grace of *God*, is extreamly *evil*; to wit, [p] *ſin* and *damnation*.

p 1 Tim. 6.9.

Laſtly, under *one* part of *ſanctification*, that is, the *avoiding* and *mortifying* of ſin, is implyed the [q] *other* part alſo, which is ability unto *new obedience*.

q 2 Cor.7. 1. Rom.6.11.

3. Q. *What do we then ask of God in this Petition?*

A. That *ſin* may [r] not onely be *pardoned* unto us, but alſo *mortified* in us, and we *raiſed* up to a new obedience; whereto belong theſe *ſix* things, *viz*.

r Rom.6. 1,2.

First, that ſeeing [ſ] we cannot be *tempted* without the *will* of *God*, nor [t] *reſiſt* without his *power*, if it be his bleſſed will, he would give us [u] *neither* poverty *nor* riches, nor any ſuch thing as may *endanger* our ſpiritual eſtate.

ſ Job 1.10. t 2 Cor. 12. 9. u Prov.30. 8.

Secondly, that he would [x] *tye* up Satan, and reſtrain his malice, and power, or elſe make us [y] *wiſe* to know and avoid his ſtratagems; [z] *preſerve* us from the evil that is in the world:

x 2 Cor.2. 8.11. y 2 Cor.2. 11. z Joh.17. 15.

world: and *abate* the power of [a] *corruption*, that is within us.

Thirdly, that in *temptations* (if he ſee *good* to prove us,) he would always *ſtand* by us with his grace, to [b] *keep* us from falling, and to *give* us an [c] *holy uſe* of our tryals.

Fourthly, that, *leaving* us at any time to our own *weakneſs*, for our *humiliation*, he would graciouſly [d] *raiſe us up* again, with *increaſe* of *ſpiritual* ſtrength and courage.

Fiftly, that he would put *an end* to all tryals, and to theſe *days* of *conflict*, in his own good time, [e] *treading Satan* with his *forces*, for ever *under our feet*.

Laſtly, that he would [f] *increaſe* and *perfect* the work of his *grace* in us, *enabling* us to every *good* work, and in ſtead of *temptations* to the *contrary*, affording us all *helps* unto *well-doing*, as *good examples*, holy *counſels*, and *encouragements*, *&c.*

a Rom. 7. 24, 25.
b 1 Cor. 10. 13. Jude v. 24.
c Iſai. 27. 9.
d Pſal. 51. 12.
e Rom. 16. 20.
f Heb. 1. 21.

Sect. XLVI.

Of the conclusion of the Lords Prayer; and of the ordinary circumstance, and kindes of Prayer.

1. Q. *What is the confirmation, and close of this Prayer?*

A. [a] *For thine is the Kingdom, and the power, and the glory, for ever, Amen.* Which words, though not repeated by Saint *Luke*, yet are expresly mentioned by S[t] *Matthew*, and therefore causelesly, and *without warrant, omitted* by the Church of *Rome*.

a Matth. 6. 13.

2. Q. *What is the meaning of these words?*

A. First, by (*Kingdom*) we here understand Gods [b] *absolute soveraignty*, and right over all things.

b 1 Chr. 29 11.

Secondly, by (*power*) we understand the [c] *omnipotency* of God whereby he is *able* to *do whatsoever he will*.

c Luk. 1. 37.

Thirdly, by (*glory*) we do [d] *thankfully*

d Psal. 65. 1, 2.

fully refer *all* good things to the *honor* and *ſervice* of God that *giveth* them.

Fourthly, when we ſay (*thine*) and (*for ever*) we *exclude* all *creatures* from *fellowſhip* with God, in theſe *attributes*, becauſe howſoever *Kingdom*, *power*, and *glory*, are *communicated* unto ſome Creatures (namely [e] *Princes*) as Gods *inſtruments*, and [f] *Vicegerents*; yet God *alone* claimeth them [g] *originally* of *himſelf*, [h] *abſolutely* without *dependence*, or *control*, [i] *eternally* without *beginning* or *end*.

Laſtly, by (*Amen*) we understand, [k] *ſo be it*, or *ſo it is*, or *ſhall be*.

3. Q. *How is this a cloſe of confirmation to our requeſts?*

A. Becauſe we do not onely in *general* aſcribe *Kingdom*, *power*, and *glory*, unto God, as his *due*, but alſo with *reſpect* unto our *prayers*, and *ſuits*; *beleeving* and *profeſſing*, that he, as *King* of Heaven and Earth, hath [l] *authority* to *diſpoſe* of all his *treaſures*; as *omnipotent*, is [m] *able* to do exceeding abundantly above all

e Dan. 2. 37.
f Pſal. 82. 6.
g Rom. 13. 1.
h Prov. 8. 15. Job 33. 13.
i 1 Tim. 1. 17.
k Rev. 22. 20, 21.
l Rev. 7.
m Eph. 3. 20.

that we ask or think: Finally, as the God of *glory* is *intereſſed* in the [n] *welfare* of his ſervants, for the maintaining of the *honor* of his [o] Name, and [o] *truth* of his Promiſes. Wherefore *we* alſo [p] *ſet* to our *ſeal* in the word of Faith (*Amen*) not onely *teſtifying* our earneſt *deſire*, that ſo it *may* be, but *expreſſing* our full *aſſurance*, that ſo it *ſhall* be, as we have *prayed*, according to the will of God, being already [q] *let in* by the *key* of faithful prayer into the rich *Treaſury* of his mercies.

n Pſal. 35. 27.
o Pſal. 119. 49.
p John 3. 33.
q Matth. 7. 7, 8.

4. Q. *This form being ſo abſolute what need we uſe any other words in praying?*

A. Becauſe, as to *refuſe* this form ſavoreth of a proud *contempt* of Chriſts Ordinance, ſo to *confine* our ſelves to theſe words *alone*, argueth extream *idleneſs* in this duty, wherein *variety* of words is required for the *pouring out* of our ſouls before the Lord, and oftentimes according to the occaſion, ſome [r] *one* Petition is more then the reſt, to be *inſiſted* on and importuned. Wherefore our bleſſed Saviour hath commended

r Matth. 26. 41.

mended this *form* unto us, as an excellent *copy* or *leſſon*, to be both *repeated*, and as we may, *imitated*, or at the leaſt, *aimed* at, by *us* his Scholars; for which cauſe, both [f] he *himſelf*, and his [t] *Apoſtles*, are recorded to have prayed in *other* words, which yet may be referred to theſe. Finally, the *liberty*, which the Lord affordeth us, is not to be abridged, or deſpiſed, who admitteth all *languages*, *words*, and *forms*, agreeable to this *pattern*, whether [u] *read*, *rehearſed* by *heart*, or preſently *conceived*; ſo be it, we [x] pray both with *ſpirit* and *affection*, and with *underſtanding* alſo.

f Joh. 17. 1, &c.
t Acts 2. 44, &c.
u 2 Chro. 29. 30. Pſal. 90. & 92. ſee the titles.
x 1 Cor. 14. 15.

5. Q. *What geſtures of body muſt we uſe in praying?*

A. Such as may beſt *expreſs* and *increaſe* the *reverence*, *humility*, *fervency*, and *affiance*, that ought to be in our hearts; as the [y] *bowing* of our *knees*, [z] *lifting* up of our *hands*, and *eyes* to Heaven, *&c.* which yet are not [a] *always*, or abſolutely neceſſary, ſo our [b] *hearts* be lifted up, and the knees of our [c] *conſciences* bowed before the Lord; and nothing

Num. 10. 35, 36.
y Eph. 3. 14.
z Lam. 3. 41. John 17. 2.
a Luke 18. 13.
b Pſal. 143. 8.
c Phil. 2. 10.

thing done *unbeseeming* the *company*, with whom we pray, and the *kinde* of prayer.

6. Q. *What kindes are there of prayer?*

A. They are two, *viz.*

1. *Publike*, in the [d] *assembly*, or congregation, wherein our *behavior* must be [e] *such*, as may *witness* our *communion*, and desire of *mutual* edification.

2. *Private*, that is, either with our [f] *families*, or private *friends*, or [g] *solitary* by our selves; wherein we have [h] *more* liberty of *words*, and *gestures*, then in company.

7. Q. *Where must we pray?*

A. Generally [i] *all* places are allowed, the [k] *ceremonial* differences of place being *removed*, and Christ, our *propitiatory*, every where [l] *present* before us; notwithstanding, according to the *kindes* aforementioned, the publike place of *resort*, for the worship of God, [m] best fitteth *common* prayers, and the private *house*, or [n] *closet*, is most convenient for *private* supplication; howsoever the

d Psal. 84. 1, &c.
e 1 Cor. 14. 40.
f 2 Sam. 6. 20.
g Matth. 6. 6.
h 1 Kings 18. 42.
i 1 Tim. 2. 8.
k John 4. 21, &c.
l Matth. 18. 20.
m Isa 56. 7. Joel 2. 17.
n Matth. 6. 6.

the [o] *ſudden* lifting up of the heart in *ſecret* unto God, may be as occaſion is, (without geſture) in *whatſoever* place or company.

o Neh 2.4.

8. Q. *When muſt we pray?*

A. [p] *Continually*, as the Apoſtle enjoyneth; for the whole *courſe* of a Chriſtian is a perpetual *entercourſe* with the Lord; either *ſuing* for mercies, or [q] *waiting* for the anſwer of his ſuits, or rendering thanks for graces received: Nevertheleſs *ordinarily* the [r] *Sabbath* among the days of the week, and [s] *morning* and *evening*, among the hours of the day, are to be preferred; whereto *ſuch* times muſt be added, wherein we [t] *enter* into any *buſineſs*, or [u] *receive* any of the *creatures* and *bleſſings* of God: Extraordinarily [x] *other* days, or hours, muſt alſo be ſet apart for prayer; eſpecially in *caſe* requiring longer continuance therein, together with the [y] *extraordinary circumſtances of faſting*, for the *intenſion* of our prayers.

p 1 Theſ. 5. 17.

q Pſal. 5. 3. Luk. 2. 47.

r Pſal. 92. title.

ſ Veſ. 2.

t Col. 3. 17. Prov. 3. 6.

u 1 Cor. 10. 31. 1 Tim. 4. 4, 5.

x Pſal. 55. 17. & 119. 62, 164.

y 1 Cor. 7. 5.

Sect. XLVII.

Of Faſting, the extraordinary circumſtance of Prayer.

1. Q. *TO adde ſomewhat then concerning Faſting: What mean you thereby?*

A. Not any *natural* abſtinence, ariſing from *ſickneſs*; nor *medicinal*, uſed to prevent, or remove the ſame; nor *civil*, *enjoyned* ſometimes by authority, as in caſe of *dearth*, ſometimes [a] *enforced* by *neceſſity*, as in *ſiege*, *ſeafaring*, *&c.* nor yet *moral*, for [b] *ſubduing* of carnal *concupiſcence*, and preſervation of *chaſtity*, required (eſpecially in *ſome* conſtitutions,) by virtue of the ſeventh Commandment; but [c] *religious*, that is, referred to *religious* ends, for the *furtherance* of the ſpecial practiſe of *repentance*, and the *enforcing* of our *prayers*.

a 2 Kings 6. 25.

b 1 Cor. 9. 27.

c Joel 1. 14.

1. Q. *What neceſſity is there of Faſting?*

A. Howſoever the [d] Kingdom of God conſiſt not *properly* in the mat-

d Rom. 14. 17.

ter

ter of *meat* and *drink*, whether *uſed* or *forborn*; yet faſting, as an extraordinary *help* unto the chief exerciſes of piety, hath the warrant and weight of a *duty*, as well from *precepts* as *examples*, both out of the [e] *Old Teſtament*, and the [f] *New*.

3. Q. *When is this religious exercise of Faſting to be performed of Chriſtians?*

A. When God calleth upon us for this duty by the [g] *occaſions*, ariſing from his *providence*, and our own *neceſſities*.

4. Q. *What are thoſe occaſions, whereby the Lord calleth us to Faſting?*

A. They are generally two, *viz.*

1. *Evils*, which, being *felt*, or *feared*, we deſire to *remove*, or to *prevent*; as [h] *ſins*, and the [i] *judgments* of God for ſin.
2. *Good things*, [k] *ſpiritual*, or [l] *outward*, which we deſire to *enjoy*, and therefore do *thus* ſeek them, and *prepare* our ſelves for the receiving of them.

e Levit. 23: 27, &c. Joel 2. 12. Iſai. 22. 12.
f Matth. 9. 14, 15. Acts 13. 3.
g Matth. 9. 15.
h 1 Sam. 7. 6. 1 Cor. 5. 2.
i Eſther 4. 16. Jonah 3. 7. Matth. 17. 21.
k Acts 10. 20.
l Neh. 1. 4.

5. Q. *Whom doth God call unto this exerciſe of Faſting?*

m Zech. 12,12,&c. A. m *All* Chriſtians, *inabled* by underſtanding, and grace, to *judg* and *perform* aright this weighty duty, unleſs any be exempted by n Matth. 12. 7. 1 Sam. 14. 29,30. preſent n *debility*; but *differently*, according to the divers *occaſions* of Faſting, and *kindes* thereon depending.

6. Q. *What are the kindes of Faſting?*

A. They are two; *viz.*

o Joel 2. 15. 1. *Publike*, when the o Governors and Magiſtrates, ſtirred up by conſideration of common p Nehe. 9. 1, &c. q Jonah 3. 7,8. p *ſins*, q *calamities*, *neceſſities*, or *buſineſſes* of great importance, do, in the Name of God blow the *Trumpet*, and call a ſolemn *Aſſembly*, or Aſſemblies; in which caſe he r Levit. 23. 29. that obeyeth not, is r *culpable* before God and man.

2. *Private*, when upon the *view* either of f Ezek. 9. 4. Jer. 13. 17. f *publike* cauſes, not conſidered of by ſuch as are in authority, or of the like, but more *private* occaſions (as domeſtical,

domeſtical, or perſonal, &c.) a Chriſtian is moved, either with his [t] *family*, or ſpecial friends, or by himſelf [u] *ſolitarily* to humble himſelf before the Lord. Wherein the more *ſecrecy* is uſed, the greater proof is there of *ſincerity* and hope of *bleſſing*.

[t] Zech. 12. 12.
1 Cor. 7. 5.
[u] Matth. 6. 17.

7. Q. *What are the parts of a true Chriſtian Faſt?*

A. They are two, *viz.*

Firſt, [x] *bodily exerciſe, ſerving* to the inward ſubſtance.

[x] 1 Tim. 4. 8.

Secondly, an *inward ſubſtance, ſanctifying* the bodily exerciſe, and making it profitable unto the uſers.

8. *What is the bodily exerciſe in Faſting?*

A. It is the *forbearing* of things, *otherwiſe* lawful, and convenient, as *labor* in our vocations, (in which reſpect ſuch times are called [y] *Sabbaths*) [z] *food*, (from whence the whole *action* hath his name of Faſting) *ſleep*, [a] *uſe of the marriage bed*, [b] *muſick, mirth, perfumes*, [c] *choice apparel*, or whatſoever ornaments

[y] Lev. 23. 32.
[z] Eſther 4. 16.
[a] Joel 2. 16.
1 Cor. 7. 5.
[b] Dan. 6. 18.
[c] Exod. 33. 4, &c.

of

of the body. All which, and the like, are to be fore-born, in whole or in part, for the time of Humiliation (as from [d] morning till evening, or from [e] evening till evening again) so as *nature* be *chastised*, but not *disabled* for service; and the *delights* of sense laid aside, but yet without *annoyance* and *uncomlinesse*.

[d] Judg. 20. 26. [2] Sam. 3. 35. [e] Lev. 23. 32.

6. Q. *What is the spiritual substance of duty, whereto the bodily exercise serveth?*

A. It is an extraordinary endevour of [f] *humbling* our souls before the Lord, and of *seeking* his face and favor; consisting

[f] Ezra 8. 21.

1. In the [g] *abasing* of our selves by *examination*, *confession*, and hearty *bewailing* of our own, and the common [h] *sins*; setting before our eyes the glass of Gods holy *Law*, with the bitter *curses*, threatned to the breakers thereof, the *examples* of vengeance on the wicked, the *judgments* now felt, or feared of us; but especially the spiritual [i] *contemplation* of our blessed Saviour, bleeding

[g] Joel 2. 13. [h] Ezra 9. 3, 4, &c. Neh. 9. 1, 2, &c. Dan. 9. 3, 4, 5, &c. [i] Zech. 12. 10, &c.

bleeding on the Croſs, with the *wounds*, which our ſins have forced upon him.

2. In [k] *drawing neer* unto the Lord by *faith*, enabling us, not onely fervently and importunately to *knock* at the gate of his Mercy for the [l] *pardon* of ſin, *removal* of judgments, and *grant* of the graces, and bleſſings, we need; but alſo to make a [m] *ſure covenant* with his Majeſty, of [n] *renewing*, and *bettering* our *repentance* thenceforward, in a more earneſt and effectual *hatred* of ſin, and *love* of righteouſneſs.

[k] Luk. 15. 18, 21.
[l] Pſal. 51. 12, &c. & verſ. 14.
[m] Neh. 9. 38.
[n] Iſai. 55. 7. Jonah 3. 8.

10. Q. *What fruit or ſucceſs may we look for, having thus ſought the Lord?*

A. [o] Who knoweth, whether by this means we may *ſtand in the gap*, and cauſe the Lord to *repent* of the evil intended, and to *ſpare* his people? At the leaſt, for our particular, we ſhall receive the [p] *mark*, and mercy promiſed to ſuch as *mourn* for the abominations, generally committed;

[o] Joel 2. 14, 18, &c. Jonah 3. 9, 10.
[p] Ezek. 9. 4, 6.

committed; [q] together with plentiful *evidence* of our ſalvation, and *aſſurance* of the love of God towards us; *ſtrength* againſt temptations; *patience* and *comfort* in afflictions; with all other *graces* plentifully vouchſafed (eſpecially upon ſuch *renuing* of acquaintance) by [r] him who is the *rewarder* of all that come unto him. So that we need not doubt, but that as we have [ſ] *ſown* in *tears*, ſo we ſhall *reap in joy*; and as we have *ſought* the Lord with *Faſting* and *Mourning*, ſo he will yet again be [t] *ſought* and found of us, with holy *feaſting* and *ſpiritual* rejoycing.

A [u] *Duty* required, for the *acknowledgment* of ſuch mercies, as we have by the former courſe *obtained*; and ſo *anſwering* thereto, that from the *one*, with due *reference*, the *other* may be conceived.

q Matth. 6.18. Prov. 28. 13. 1 Joh. 1. 9.

r Heb. 11. 6.

ſ Pſal. 126. 5.

t Ezek. 36. 37.

u Pſal. 30. 11, 12. & 50. 15. Neh. 8. 10. Eſther 9. 22.

SECT.

SECT. XLVIII.

Of Alms.

1. Q. *HAving ſpoken of Prayer, and of Faſting, the extraordinary circumſtance thereof; let us proceed to Alms. What is Alms?*

A. It is a *duty* of Chriſtian *love*, whereby [a] ſuch as *have* this worlds good, do *freely* impart to ſuch as are in *want*.

[a] 2 Tim. 6. 17, 18. Matth. 5. 42.

2. Q. *How can it be both a duty, and withal free?*

A. 1. That it is a *duty* appeareth by many formal [b] *precepts*, touching this matter; in that it is called our [c] *juſtice*, or *righteouſneſs*; in that every man is a [d] *ſteward* of Gods bleſſings for the benefit of others: Finally, in that according to the *performance*, or *neglect*, even of this duty, men ſhall be [e] judged at the laſt day.

[b] Deut. 15. 7, &c. Heb. 13. 16.
[c] Pſal. 112. 9.
[d] Matth. 6. 1. 1 Pet. 4. 10.
[e] Matth. 25. 35, 42.

2. It is *free*, not as being left by God unto our *choice*, whether we will do it or no, but as proceeding from an heart, [f] *freely* and *cheerfully* performing

[f] 2 Cor. 9. 7.

performing this *obedience* to God, and *relief* to our brother, without compulsion of humane law, *&c.*

3. Q. *Who are to give Alms?*

g 1 John 3. 17. A. gWhosoever *hath* this worlds goods, that is, such a *portion*, out of which, by *frugality*, something may h Luk. 21. 2,3. be *spared*, though it be but h *two mites*. And therefore not onely i 1 Tim. 6. 17. i *rich* men, and *housholders* are to give, but also such as k *labor* with k Eph. 4. 28. their hands, out of their *earnings*; *servants* out of their *wages*; *children* out of their Parents *allowance*; *wives* out of any *portion* they have in several without their husbands, or allowance from their husbands, or out of the common stock they enjoy with their husbands; provided the husbands consent (in whom the possession fundamentally remaineth) be either *expressed*, or by silence, or not gain-saying, *implied*: Finally, even they that live l 2 Cor. 8. 2,14. upon liberal alms, must l spare something unto those, that have little or no supply.

4. Q. *May there not be some cases, wherein such, as are accountable*

to

to others, may give without their knowledg; yea, againſt their will?

A. Yes; as appeareth in the wiſe and commendable [m] example of *Abigail*; to wit, when the life and whole eſtate of the giver or receiver, may be now, or not at all, *thus*, or not otherwiſe preſerved. For [n] extream neceſſity *diſpenſeth* with the ordinary courſe of duty, both to God, and man.

[m] 1 Sam. 25, 3, &c.

[n] Matth. 12. 7.

5. Q. *Whereof muſt we give Alms?*

A. Of that [o] *good* thing (that is, *wholſome*, and *profitable* to the receiver) which is juſtly *our own*, not another mans, unleſs in caſe of *extremity* before mentioned. For otherwiſe of goods *evil gotten*, or wrongfully detained, not *Alms* but [p] *reſtitution* muſt be made.

[o] Neh. 8. 10.

[p] Luk. 19. 8.

6. Q. *How much muſt we give?*

A. We muſt [q] ſow liberally, that we may reap alſo liberally; notwithſtanding, in the *quantity*, and *proportion* of *Alms*, reſpect muſt be had,

[q] 2 Cor. 9. 6. Gal. 6. 7. Prov. 11. 25.

1. To the [r] *ability* of the *giver*; who is not bound ſo to give,

[r] Luke 3. 11. 1 Cor. 16. 2.

as

as utterly to [s] *impoverish* himself, and to make himself [t] of a *giver*, a *receiver*; (save that in a common and extream necessity of the Church, [u] *every one* must be content to *abate* of his revenues, that the rest may not perish, and some whose hearts God shall move, may [x] voluntarily and commendably sell all, and put it into the common stock:) Yea, it is *unlawful so* to give unto some *one* good use, as to *disable* our selves for the service of the *Common-wealth*, *Church*, or *Saints* in *general*, or for the relief of our [y] *Family* or *Kindred* in *special*.

2. To the *condition* of the *receiver*, that his [z] *necessity* may be *supplied*; not as to make him of a *receiver*, a *giver*; for this is to give a *patrimony*, not an *alms*, and belongeth rather to *justice*, binding men to provide for those of their own *household*, then to *mercy*.

7. Q. *To whom must we give?*

A. To

[s] 2 Cor. 8. 13.
[t] Acts 20. 35.
[u] 2 Cor. 8. 1, 2, 9. Luk. 12. 33.
[x] Acts 4. 34 35. with Acts 5. 4.
[y] 1 Tim. 5. 8.
[z] 2 Cor. 9. 12. Job 31. 17, 18, &c. Jam. 2. 15, 16.

A. To [a] *ſuch* as are in want; but with this difference;

1. In preſent *extremity*, we muſt preſerve *life* in whomſoever, [b] without *enquiring* who or what an one the party be.
2. In caſes admitting [c] *deliberation*, we muſt *confine* our *Alms* to ſuch, whom [d] God hath made poor; as *orphans*, *aged*, *ſick*, *blinde*, *lame*, the [e] *trembling hand*, *&c.* wherein ſuch gifts are moſt commendable, as extend unto *perpetuity*, as the erecting or endowing of [f] *Churches*, [g] *Schools* of good learning, [h] *Hoſpitals*, *&c.* But as for ſuch, as turn *begging* into an art or occupation, they are by order to be [i] compelled to work for their maintenance; which is the beſt, and greateſt Alms.

8. Q. *What order muſt we obſerve in giving?*

A. We muſt begin with ſuch, as are neereſt to us in regard of [k] *domeſtical*, [l] *civil*, or [m] *Chriſtian* neighborhood (according as the laws of *nature*,

a Matth. 5. 22. Rom. 12. 10.
b Luke 10. 33. with John 4. 9.
c Pſal. 41. 1.
d Deut. 15. 7, 11.
e Lev. 25. 35.
f Luk. 7. 5.
g 2 Kings 6. 1, &c. 2 Chro. 34. 22.
h John 5. 2, 3.
i 2 Theſ. 3. 10, 11, 12.
k 1 Tim. 5. 8. Matth. 15. 5, 6.
l Deut. 15. 7.
m Gal. 6. 10.

Nature, *Nations*, and *Religion* direct us) *unleſs* other circumſtances, as the *extremity* of want, or the [n] *dignity* of the *perſon* to be relieved, do diſpenſe; and ſo *proceed* to ſuch as are *farther off*, according as our ability can extend.

n 1 Kings 17. 13.

9. Q. *What are the times, and places fitteſt for this duty?*

A. For *publike Alms*, the fitteſt [o] *time* is, when we *meet together* for the ſolemn worſhip of God; likewiſe the fitteſt [p] *place*, where proviſion is made for publike collections; for *private*, [q] *when*, and *whereſoever*, the neceſſity of our poor Brother *offereth* it ſelf unto us.

o 1 Cor. 16. 2.
p Luke 21. 1.
q Job 31. 16. Prov. 2. 28.

10. Q. *With what affection muſt we do Alms-deeds?*

A. 1. [r] With *pity* and *compaſſion* on our needy brother.

r Pſal. 112. 4.

2. With *humility*, and [ſ] *ſecrecy*, not ſeeking *praiſe* from men, but *approving* our ſelves unto God.

ſ Matth. 6. 1, &c.

3. With [t] *cheerfulneſs*, becauſe [u] *God loveth a cheerful giver.*

t Rom. 12. 8.
u 2 Cor. 9. 7.

4. With [x] *ſimplicity*, not reſpecting our *ſelves*, but the *glory* of God, and the *good* of our fellow-members.

x 2 Cor. 8. 5.

11. Q.

11. Q. *How many ways may Alms-deeds be performed?*

A. Not *onely* by giving, but alſo

1. By [y] *lending* to *ſuch*, as are not able to [z] lend to us again; (ſome being no leſs relieved by lending, then others by gift) provided, we [a] take nothing for the loan, yea, in ſome caſes, either [b] *remit* part of the loan, or *commit* it into the hands of our poor brother [c] *without aſſurance* to receive from him the principal again.

[y] Deut. 15. 8. Mat. 5. 42. [z] Luke 6. 34. Pſa. 37. 26. [a] Exod. 22. 23. [b] Neh. 5. 11. [c] Luke 6. 36.

2. By *ſelling*, when we do not onely [d] *bring forth* the commodity, (as of Corn, *&c.*) which others keep in; but alſo, in a merciful commiſeration of our poor Brother, *abate* ſomewhat of the *extream* price.

[d] Prov. 11. 26.

3. By [e] *forbearing* whatſoever is our *right* in caſe of *great* neceſſity.

[e] Neh. 5. 18.

12. Q. *What fruit may we expect of this duty?*

A. Not to [f] *merit* thereby at the hands of God; but yet

[f] 1 Chro. 29. 14.

1. To

1. To make [g] God our *Debtor*, according to his gracious *promiſe*; who alſo in Chriſt will [h] *acknowledg* and *requite* it at the laſt day.
2. To [i] *ſeal* the truth of our Religion.
3. To [k] *aſſure* our Salvation.
4. To [l] make *amends* to men, for former covetouſneſs and cruelty.
5. To [m] *ſanctifie* our ſtore, and bring a [n] *bleſſing* on our *labors*; yea, and upon our [o] *poſterity* after us.

g Prov. 19. 17.
h Matth. 10. 42. & 25. 35. 2 Tim. 1. 18.
i Jam. 1. 27.
k Heb. 6. 9, 10. 1 Joh. 3. 14. 1 Tim. 6. 19.
l Dan. 4. 24. Luk. 19. 8.
m Luk. 11. 41.
n Deut. 15. 10. 1. 16.
o Pſal. 112. 2. & 37. 26. 2 Tim.

Sect. XLIX.

Of the Providence of God concerning mankinde after this life; and firſt of particular Judgment at the hour of Death.

1. Q. THus *far of Glorification begun, and of Redemption*

ſo

ſo far as it is vouchſafed in this life; now let us come to entreat of perfect Redemption and Glorification, and that under the Providence, or dealing of God with mankinde after this life. How doth God then deal with men.

A. He bringeth them all to *Judgment*?

2. Q. *What is here meant by Judgment?*

A. The *pronouncing*, and *executing* of the irrevocable *ſentence* of *Abſolution*, or *Condemnation*; which is done,

Partly, on every man in [a] *particular*, at the hour of *death*; but

Fully, and [b] *generally* upon *all* men, at the ſecond *coming* of Chriſt.

a Heb. 9. 27.

b Acts 17. 31.

3. Q. *Muſt all men then die?*

A. Yea, [c] all both good and bad; ſave that unto *ſome*, namely, ſuch as ſhall be found alive at the coming of Chriſt, a *change* ſhall be in *ſtead* of death, as ſhall be ſhewed.

c Pſal. 49. 10. Eccleſ. 2. 16.

4. Q. *Death being the puniſhment of ſin, how cometh it to paſs that the righteous*

righteous die to whom all ſins are forgiven?

A. [d] Death indeed came on all mankinde by reaſon of ſin, but yet it is not in *all* things the *ſame* to the godly, and to the wicked; for howſoever unto *both* it be the [e] *enemy* of *nature*, as the end of natural life, yet

1. Unto the *godly* it is a token of Gods [f] *love*; unto the *wicked* of his [g] *anger*.
2. Unto the *godly* it is a [h] *reſt* from labor, and miſery, (the [i] laſt enemy being now deſtroyed;) unto the wicked it is the [k] *height* of all worldly evils.
3. Unto the *godly* it is the [l] *utter* aboliſhing of ſin, and perfection of mortification; unto the *wicked* it is the conqueſt of ſin, and accompliſhment of their ſpiritual captivity.
4. Unto the *godly* it is ſo far from being a *ſeparation* from Chriſt, that even the *body* ſevered from the ſoul, and *rotten* in the grave, is yet united unto Chriſt,

d Rom. 5. 12.

e 1 Cor. 15.26. Pſal.90. 3.

f Pſal. 37. 37,38.

g Job 18. 13, 14.

h Apoc. 14.13.

i 1 Cor. 15. 26.

k Luke 12. 20.

l Rom.6.7.

Chriſt, and the ſoul *freed* from the body is [m] *with him* in Paradiſe; unto the *wicked* it is an utter *cutting off* from the favorable *preſence*, and *patience* of God.

m Luk. 23. 43. Phil. 2. 23.

5. Unto the [n] *godly* it is the *beginning* of heavenly *glory*; unto the [o] *wicked* it is the *entrance* into helliſh and endleſs torments.

n Luk. 16. 22.
o Verſ. 23

5. Q. *How are men judged at the hour of death?*

A. Firſt, [p] in that *God* at that inſtant *pronounceth*, and the *conſcience apprehendeth* the ſentence of *bleſſing* or *curſing*.

p Heb. 9. 27.

Secondly, in that the *ſoul* of every man is immediately *conveyed* by the power of God, and the miniſtery of Angels, into that *ſtate* of happineſs or miſery, [q] wherein it ſhall remain till the reſurrection, and from thenceforth both ſoul and body for ever.

q Eccle. 11. 3. Luk. 16.

SECT. L.

Of the general and final Judgment; and first of the preparation thereto.

1. Q. *TO come to the full and final Judgment, what are we to understand thereby?*

A. The great *day of Assise* for the whole world, wherein [a] *all* mens lives, that ever *have* been, *are*, or *shall be*, being duly *examined*, [b] every one shall *receive* according to his works. In which judgment we are to consider three things; and first, the *preparation* thereto.

[a] Eccles. 12.14.

[b] 2 Cor. 5. 10.

2. Q. *Wherein doth the preparation unto the last judgment consist?*

A. In five things, whereof the First, is the foretokening of the time thereof; which though it be so [c] *sealed* up in the treasury of Gods counsel, that neither *men*, nor *Angels*, no nor yet our [d] *Saviour* himself, the Prophet of the Church, as *man*, in the days of his flesh had

[c] Acts 1.7.

[d] Matth. 13. 32.

had expreſs notice thereof; (that [c] from the *uncertainty*, and ſuddenneſs of it, we might be taught to be *always* in readineſs for it) yet it hath pleaſed God, and our Lord Jeſus Chriſt, to acquaint us with ſome [f] *ſigns*, whereby we may *diſcern* of his approach; [g] as men in ſpring-time may deſcry Summer approaching, by the *ſhooting forth* of the fig-tree.

[c] 1 Theſ. 5. 2, 3, 6.
[f] Matth. 24. 33.
[g] Verſ. 32.

3. Q. *What are the ſigns foretokening the laſt Judgment.*

A. They are certain notable [h] *changes*, in the *world*, and *Church*, ſome farther off, ſome neerer unto the coming of Chriſt; as

[h] Matth. 24. 6, &c.

The [i] *publiſhing* and receiving of the *Goſpel* thorowout the world.

[i] Matth. 24. 14.

The [k] *Apoſtaſie* of the moſt part of *Profeſſors*, not loving the *truth*.

[k] 1 Tim. 4. 1. 2 Theſ. 2. 3.

The [l] *revealing of Antichriſt*, the man of ſin, and childe of perdition; who under the *title* of Chriſts *vicegerent*, *oppoſeth* himſelf unto Chriſt, in all his *offices*, and *ordi-*

[l] 1 Joh 2. 18. 2 Theſ. 2. 3, 4, 8, &c.

nances, both in *Church* and *Commonwealth*.

[m] 2 Tim. 3.1, &c. Matth. 24. 12,37. 1 Thes. 5. 3. Common [m] *corruption* in manners, joyned with *security*, as in the days of *Noah*, and *Lot*.

Wars and *troubles*, in the [n] *world*, and [o] *Church*.

[n] Matth. 24.6. [o] Vers. 9. [p] Matth. 24.24. [p] *False Christs*, attended with *false Prophets*, and armed with *false miracles*.

[q] Rom. 11. 25. The [q] *calling* of the *Jews* unto the faith of the Gospel.

[r] Matth. 24. 29. Luk. 21.25. Finally; [r] *signs in Heaven*, *Earth*, and all *Elements*; as the *trembling* of the *Earth*, the *roaring of the Sea*, the *darkning of the Sun*, and *Moon*, *&c.*

[s] 2 Pet. 3. 7,10,12. yea, the [s] *firing* of the whole frame of Heaven, and Earth, with

[t] Matth. 24.30. the [t] *sign of the Son of Man*, whereby his coming shall then be *clearly* apprehended of all men.

4. Q. *Which is the second thing in the preparation unto the last Judgment?*

[u] Acts 10. 42. [x] Acts 1. 11. [y] Rev. 1.7. [z] Matth. 24.27. *A.* The coming of Jesus Christ, the [u] *Judg* of the world; who in his [x] *humane*, [y] *visible* body (but yet with *unspeakable* glory) shall suddenly [z] *break forth* like *lightning* thorow

thorow the Heavens, riding on the [a] *clouds*, *environed* with [b] *flaming fire*, *attended* with all the [c] *hoſt* of the elect Angels, and eſpecially with the [d] *voice* and *ſhout* of an Arch-angel, and the *Trumpet* of God, and ſo ſhall [e] ſit down on the *royal Throne* of Judgment.

5. Q. *What is the third thing?*

A. The *ſummoning* and *preſenting* of [f] *all*, both *dead* and *living* men, together with Devils, before the glorious throne of Chriſt the Judg.

6. Q. *How ſhall all men both dead and living be ſummoned?*

A. By the [g] *voice* of Chriſt, *uttered* by the *miniſtery* of [h] *Angels*, and namely, by that *ſhout*, and [i] *trumpet* of the Arch-angel; whereto the Lord *joyning* his *divine power* (as [k] unto the *Word* preached, for the work of the firſt Reſurrection) ſhall in a *moment*, both raiſe the dead with their own bodies, and every part thereof, though never ſo diſperſed, and [l] *change* the *living*, ſo that it ſhall be with them, as if they had been a long time dead, and were now raiſed to life again.

a Revel. 1.7. Jude v.14. b 2 Theſ.1. c Verſ. 7. Matth. 25. 31. d 1 Theſ. 4.16. e Matth. 25.31. Revel. 20. 11. f Matth. 2.32. Luke 17. 37. g John 5. 28. h Matth. 24.31. i 1 Cor. 15.52. k John 5. 25. l 1 Cor. 15.54.

7. Q. *Shall there be no difference between the Reſurrection of the Elect, and of the Reprobate?*

A. Yes: For howſoever they
m Act. 24. 15. John 5. 29. ſhall [m] both riſe by the ſame Almighty *voice*, and *power* of Chriſt,
n 2 Cor. 5. 10. Revel. 20. 13. in the [n] ſame bodies, wherein they lived upon earth, and thoſe ſo altered in *quality*, as that they ſhall be able to abide for ever in that eſtate, whereto they ſhall be adjudged; yet

1. The *Elect* ſhall be raiſed, as
o 1 Cor. 15. 20, 22, & 45. [o] *Members* of the body of Chriſt by *virtue* derived from his Reſurrection; the *Reprobate*, as *malefactors*, ſhall be brought forth of the *priſon* of the grave, by *virtue* of the
p Rev. 1. 7. [p] *judiciary power* of Chriſt, and of the *curſe* of the Law.

2. The *Elect* ſhall come forth to *everlaſting life*; which is called the
q John 5. 29. [q] *Reſurrection of life*; the *reprobate* to
r Dan. 12. 2. [r] ſhame and perpetual contempt called the *Reſurrection of condemnation.*

f 1 Cor. 15. 42, 43, &c. 3. The *bodies* of the *Elect* ſhall be [f] *ſpiritual*, that is, *glorious*, *powerful*,

powerful, nimble and *impatible*, like the *body* of the firſt *Adam*, in *innocency*; yea, rather like the [t] *body* of Chriſt, the ſecond *Adam*: But the bodies of the *reprobate* ſhall be full of *uncomelineſs*, and horror (agreeable to the [u] *guiltineſs*, and terror of their conſciences) and liable to extream torment.

[t] Verſ. 49. Phil. 3. 21.

[u] Rev. 2. 7.

8. Q. *How ſhall all men be preſented before the throne of Chriſt?*

A. The *Elect*, being gathered by the Angels, ſhall with [x] *great joy*, be [y] *caught* up into the air to meet the Lord.

[x] Luk. 21. 28.

[y] 1 Theſſ. 4. 17.

The *Reprobate*, together with the Devil, and his Angels, ſhall with [z] *extream horror* and confuſion, be *drawn* into his preſence.

[z] Rev. 6. 15, 16.

9. Q. *What is the fourth thing?*

A. The *ſeparation* of the *Elect* from the *Reprobate*. For [a] Chriſt the great Shepherd, ſhall then place the *Elect*, as his *ſheep* that have heard his voice, and followed him, on his right hand; the *reprobate*, with the Devils, as ſtraying *goats*, on his left hand.

[a] Matth. 25. 33.

10. Q. *What is the fifth and last thing?*

b Rev. 20. 12. *A.* The *opening* of the [b] *Books* of record, by which the dead shall be judged, *viz.*

1. The several Books of all mens *consciences*, which then, by the *glorious illumination* of Christ, the [c] *Sun of Righteousness*, shining in his full strength, shall be so *enlightned*, that men shall perfectly *remember* whatsoever *good* or *evil* they did in their time of life; the [d] *secrets* of all hearts being then *revealed.*

c Mal. 4. 2.

d Rom. 2. 16. 1 Cor. 4. 5.

2. The [e] *Book of life*, that is, the eternal *decree* of God, to save his Elect by Christ, which *decree* shall then at length be [f] made known to all.

e Exod. 32. 32, 33. Ezek. 13. 9. Rev. 3. 5. & 21. 27.

f Matth. 25. 34.

Sect. LI.

Of the Act of the last Judgment.

1. Q. *THus far of the preparation to Judgment; what are we to consider in the second place?*

A. The

A. The *Act* of *Judgment*, wherein the *Elect* shall [a] first be acquitted, that they may afterward, as [b] *assistants*, joyn with Christ, in the Judgment of the *Reprobate*, both man and [c] Angels.

[a] Matth. 25. 34.
[b] Matth. 19. 28.
[c] 1 Cor. 6. 2, 3.

2. Q. *How shall the Act of Judgment be performed?*

A. It hath two parts, *viz.* { 1. *Examination.* 2. *Pronouncing of Sentence.*

3. Q. *How shall the examination be framed?*

A. 1. According to the *Law* of God which hath been revealed unto men; whether it be the Law of [d] *Nature* onely, which is the remainder of the Moral Law, *written* in the hearts of our first Parents, and *conveyed* by the [e] power of God unto all *mankinde*, to leave them without excuse, or that *written Word* of God, vouchsafed unto the Church in the Scriptures, first of the old, and after also of the New Testament, as the rule of Faith, and Life:

[d] Rom. 2. 1, &c.
[e] Joh. 1. 13.

2. By the *evidence* of every mans *conscience*, bringing all his *works*,

whether good or evil, to light,
f Rom. 2. 15. f bearing witneſs with him or againſt him; together with the g *teſtimony*
g Matth. 12. 27, 41, 42. of ſuch, who either by *doctrine*, *company*, or *example*, have, in the
Heb. 11. 7. time of this life, *approved or condemned* him.

4. Q. *Shall there be no difference in the examination of the Elect, and of the Reprobate?*

A. Yes: For

Firſt, the *Elect* ſhall not have
b Ezek. 18. 22. their h *ſins* (for which Chriſt hath ſatisfied) but onely their
i Rev. 14. 13. i *good works* remembred.

Secondly, being in Chriſt, they and their works ſhall not undergo the
k Jam. 2. 12. k *ſtrict* tryal of the Law, ſimply in it ſelf, but as
l 2 Pet. 1. 10, 11. the l *obedience* thereof *proveth* them to be true *partakers* of the grace of the Goſpel.

5. Q. *Shall there be any ſuch reaſoning at the laſt Judgment, as ſeemeth to be foretold in the ſeventh and twenty fift of* Matthew.

A. No, but the *conſciences* of
m 1 Cor. 4. 5. men, being then m *enlightned* by Chriſt, ſhall *clear* all thoſe *doubts*,

and

and *reject* thoſe *exceptions* and *excuſes*, which they ſeem now to apprehend.

6. Q. *How ſhall the ſentence be pronounced?*

A. By the [n] *Judg* himſelf, our Lord Jeſus Chriſt; who according to the *evidence* and *verdict of conſcience*, touching *works*, ſhall adjudg the *Elect* unto the *bleſſing* of the [o] *Kingdom* of God his Father, and the *Reprobate* with the Devil and his Angels, unto the [p] *curſe* of everlaſting fire.

[n] Matt. 25.
[o] Verſ. 34.
[p] Verſ. 41.

7. Q. *Shall men then be adjudged to ſalvation, or damnation, for their works ſake?*

A. The caſe is different: For

1. *Wicked* men ſhall be condemned for the *merit* of their works, becauſe being *perfectly* evil they *deſerve* the [q] *wages* of damnation.

[q] Rom. 6. 23.

2. The *Elect* ſhall be pronounced juſt, becauſe their *good works*, though *imperfect*, do [r] *approve* their faith, whereby they lay hold on Chriſt, and his meritorious righteouſneſs

[r] Jam. 2. 18.

to

f Gal. 5. 6. to be a *true faith*, as f *working by love*, in all parts of obedience.

Sect. LII.

Of the Execution of the last Judgment; and the everlasting estate of the Reprobate in torment, and the Elect in glory.

1. Q. *Hitherto of the Act of Judgment: What are we to consider in the third place?*

A. The *Execution* of *Judgment*: Christ by his Almighty *power*, and *ministery* of his Angels, *casting* the Devils, and reprobate men into *Hell*; and *bringing* Gods elect into the possession of his glorious Kingdom; wherein the a *reprobate* shall first be dispatched, that the b *righteous* may *rejoyce* to see the vengeance, and as it were, wash their feet in the blood of the wicked.

a Matth. 25. 46.
b Psal. 58. 10.

2. Q.

2. Q. *What ſhall be the eſtate of the reprobate in Hell?*

A. They ſhall remain for *ever* in unſpeakable *torment* of body, and *anguiſh* of minde, being [c] *caſt out* from the favorable *preſence* of God, and glorious *fellowſhip* of Chriſt, and his Saints (whoſe happineſs they ſhall [d] *ſee* and envy) into that horrible dungeon, figured in Scripture by [e] *utter darkneſs*, or *blackneſs of darkneſs*, *weeping*, and *gnaſhing of teeth*, [f] the *worm* that never dieth, the *fire* that never goeth out, the [g] *lake* of fire, *&c.* Finally, where all things are that can be abhorred, and nothing that may be deſired.

c 2 Theſ. 1.5.
d Luke 16. 23. & 13.28.
e 2 Pet. 2. 17.
Matt. 8. 12.
f Mark 9. 44.
g Rev. 20. 15.

3. Q. *What ſhall be the eſtate of the elect in Heaven?*

A. They ſhall be [h] *unſpeakably* and *everlaſtingly* bleſſed and glorified in ſoul and body, being *freed* from all *paſſions*, *imperfections*, *infirmities*, yea, from ſuch [i] *graces* as ſuppoſe imperfection, as *Faith*, *Hope*, *Repentance*, and the like: In a word, from all the [k] *firſt things*; *endued* with perfect [l] *wiſdom* and *holineſs*;

h 1 Cor. 2. 9.
i 1 Cor. 13.10.
k Rev. 21. 4.
l 1 Cor. 13.12.

holineſs; *poſſeſſed* of all the [m] *pleaſures* that are at the right hand of God; *ſeated* as Princes, in [n] *thrones* of Majeſty, and *crowned* with [o] *crowns* of glory; having [p] *power* over all creatures, and [q] *poſſeſſion* of that *new* Heaven, and *new* Earth, wherein dwelleth righteouſneſs; *beholding*, and being [r] *filled* with the fruition of the glorious [ſ] *preſence* of God, and of the Lamb Jeſus Chriſt, in the [t] *company* of innumerable *Angels*, and of all the holy *Saints* that have been from the beginning of the world, *&c.*

m Pſal. 16. 11.
n Rev. 3. 21.
o 2 Tim. 4. 8.
p Rev. 2. 26.
q 2 Pet. 3. 13.
r Pſal. 17. 15.
ſ 1 Theſ. 4. 17. Rev. 21. 3, 22, 23.
t Heb. 12. 22, 23, 24.

4. Q. *Shall there not be inequality in the proportion of glory, and of miſery?*

A. Yes: For though *every* one ſhall receive the *full* meaſure, whereof they are *capable*; yet

First, the *wicked* ſhall [u] exceed one another in *capacity* of torment, according to the greater *merit* of their ſins.

u Matth. 11. 22, 24. Luke 12. 47, 48. Rev. 18. 7.

Secondly, the *Elect* ſhall *exceed* one another, being made capable of [x] *greater glory*, according to the *proportion*, not of *merit*, but

x Dan. 12. 3.

but of *favor*, whereby in their different callings, they were [y] furniſhed with *greater graces*, and made *more faithful* in the *imploying* of them, whether in [z] *doing* or in [a] *ſuffering* for Chriſt his cauſe, in the time of this life.

[y] Luke 12. 42, 43, 44. & 19. 17, 19.
[z] 2 Cor. 9. 6.
[a] 2 Cor. 4. 17. Rev. 7. 14, 15.

Deut. 32. 29.

O that men were wiſe! then they would underſtand this; they would conſider their latter end.

A PRAYER For the Morning.

O Lord God, the Almighty Maker, and Careful Preserver of all thy Creatures, but especially the Saviour and Sanctifier of them that believe, by the merit and efficacy of the blood of Jesus Christ: We acknowledg, that as all thy Works do praise thee, so it becometh thy Saints especially to bless thee, and that both night and day, for the blessings of the night and of the day. May it please thee therefore, to receive at the hands of us, thine unworthy servants, in the Name of Jesus

Jeſus Chriſt, this Morning Sacrifice of Thanks and Praiſe, for all thy Mercies, and namely, thoſe of the Night paſt, and of this Morning. Thou, O Lord, haſt ſpred the darkneſs as thy Curtain over us, favoring us ſo much, as to hide the light of the World, and beauty of thy Creatures, that in the mean time we might commodiouſly take our reſt. And in the time of reſt, thy Providence, O Lord, hath not reſted in our behalf, but waked for us while we ſlept, to keep us from the fears and dangers of the Night: Yea, thou haſt bleſſed the Bleſſing of Sleep unto us, and haſt thereby reſtored the decayed powers of Nature in us; whereas thou mighteſt juſtly have curſed it, and turned it into ſudden and unexpected Death. Again, it hath pleaſed thee this Morning to raiſe up the light of the day to ſhine unto our Bodies, laying open unto us the goodly ſhape of thy Creatures, and enlightning the ways wherein we are to walk; giving us ability of Body, and alacrity of Spirit, to proceed

in the courſes of our ſeveral Callings: Finally, beginning the World with us, as it were, and putting us in poſſeſſion of all thy Works of wonder. Further, we remember with thankful hearts, all thy Mercies formerly beſtowed and continued upon us; namely, Life, Health, Peace, Liberty, Maintenance, Credit, Fellowſhip, Succeſs in our Affairs, Preſervation from Dangers, Deliverance from Troubles, Recovery out of Sickneſſes, Conſolation in Afflictions, and the Iſſue of them, even a Morning of Joy, after a Night of Sorrow. Laſtly, and above all, for magnifying thy Mercy towards us in the great Work of our Redemption, and Salvation by Jeſus Chriſt, and for every Link of the Golden Chain of Grace, whereby thou haſt faſtened us unto thy ſelf; namely, for Election, Vocation, Juſtification, Sanctification, and hope of Glorification. Likewiſe for the means of Grace, thy Chriſt, thy Spirit, thy Word, thy Sacraments, thy Sabbaths, and the Aſſemblies of thy Saints, with all the

the helps of Example, Inſtruction, Admonition and Fatherly Correction; by which thou haſt endevored to further us in the way of our Salvation. Yea, that though our provocations of thee be many and grievous, yet thy Compaſſions fail not, but are renewed every Morning. For all theſe teſtimonies of thy Bounty, thy Pity, thy Patience towards us, what ſhall we render unto thee, O Lord? We do even take the Cup of Salvation, and call upon thy bleſſed Name: We do according to our poverty, offer thee the Calves of our Lips, confeſſing thy Goodneſs, and the due ſervice of our Bodies and Souls as a living and reaſonable Sacrifice.

And now, O Lord, we acknowledg our penury to be ſuch, that we cannot live on thine allowance. For looking into our ſelves, we finde no ſtore but of ſin and miſery: Our Underſtanding full of Blindneſs, Vanity, and Infidelity; our Conſciences, dead, and remorſleſs; our hearts, hard, and impenitent; our Affections, diſorderly, and violent; our

our Appetites, ſenſual, and brutiſh; our whole Nature, deformed with original corruption; our whole life abounding with the fruits thereof, in all manner of actual tranſgreſſions; no ability to any good duty, no reſtraint or moderation in ſinning againſt thee; yea, if we do any good thing, we are apt to blemiſh it with ſelf-love, and hypocriſie; if we abſtain from any evil, it is many times rather from the act, then from the love of it. In this caſe, O Lord, if thou ſhouldſt look upon us as a Judg, ſtraitly to mark Iniquities, or take this our Confeſſion as an evidence againſt us, how ſhould we be able to ſtand before thee? But we beſeech thee take knowledg of it, as of our complaint, and pity our poverty, our miſery, and our nakedneſs. Cloath us with the Righteouſneſs of Jeſus Chriſt; that may both hide our filthineſs from thy ſight, and as the Garment of the elder Brother, make us accepted before thee, and procure thy bleſſing. Acquaint thy ſelf with us, O Lord, and renew daily with us

the

the Covenant of thy Peace: And even now this Morning, let thy Spirit from Heaven bring us a new patent of Mercy, that being to meet with thee in the ways and works of this day, we may be ſure to meet thee as a reconciled Father, not as an offended Judg. Fill us with all Joy and Peace in believing; comfort us over all our ſins, by the aſſurance of thy Mercy; confirm unto our hearts, our title unto thy Kingdom. And becauſe, O Lord, we live upon thine hand, and our well doing is from thee; grant that we may yield thee ſo much due, that no lords beſides thee, may rule over us. And to that end, good Lord, do thou free us from the contrary power and rule of Satan and Sin. It is not for thine honor, O Lord, that thy ſervants ſhould be under the yoke of thine enemies: Redeem us therefore mightily from the thraldom of the Devil; help us to lead our captivity captive; and ſtabliſh our hearts for ever, by thy free Spirit: For where thy Spirit is, there is freedom. Let

that

that Spirit of thine therefore, O Lord, come upon us, and ſtrengthen us with a greater might then that of *Sampſon*, to break in ſunder the ſtrongeſt Cords, even our ſpecial Sins. Teach us to ſee the vileneſs of them; pour upon us the Spirit of Grace, and Godly Sorrow, that we may mourn for them; affect us with an holy hatred and deteſtation of them; waken us out of our ſecurity, with the fear of thy Judgments; ſtrengthen our weakneſs with the power of thy Might; arm us with the furniture of thy Grace; encourage us with the preſence of thy Spirit, and be with us in our Spiritual conflict, as the King in the Army: Cover our heads, aſſure our hearts, inſtruct our hands, help us ſo to fight, that we may overcome, ſo to overcome, that we may receive the Crown of Victory. Further, O Lord, we intreat thee ſo to let thy Kingdom prevail in us, that we may not onely be thy Souldiers, but thy Servants and Subjects. To this end, write thy Laws in our inward parts, give us underſtanding

of

of thy Will, ſet up the Scepter of thy Kingdom in our Conſciences, ſubdue our hearts to the obedience of thy Commandments, win our affections to the love of thy Statutes, conform our lives to the rule of thy Righteouſneſs, and transform us daily into thine Image, from glory to glory. Bleſs all the means of Grace unto us, and bleſs us with hearts ſanctified, and ſet upon the means for increaſe of Grace. Let thy Holy Word, O Lord, be our chiefeſt Treaſure, thy Statutes our Counſellors, thy Promiſes our Comforters, thy Sacraments our Delicates, thy Sabbaths our beſt days, and thy Servants our deareſt Companions. Let thy Service be our Liberty, let thy Yoke be our Eaſe, and thy Burthen as Wings unto us: Let thy Loving Countenance be our Sun, thy Protection our Shield, and thy Favorable Acceptance our exceeding great Reward. Grant that we may account this time of thy Goſpel as our Harveſt; and let us not now ſleep, leſt we be the ſons of Confuſion; but

let

let us ſo lay up in theſe days of Plenty, that in the time of Dearth, we may have ſomething in ſtore. Teach us ſo to number our days, and ſo to ſpend them, that every day and every night, we may be able to give up a good account, eſpecially in the night of Death, and morrow of Judgment. And now having begun to ſpeak to thee our Lord, though we be but duſt and aſhes, we are bold to continue our ſuit, even for bodily bleſſings. Bleſs us therefore, we pray thee, this day following, and all the days of our life, with that portion of Health, Peace, Proſperity, and every good thing that may enable us, and make us cheerful in Duty. Adviſe us in all our Thoughts and Purpoſes, give good ſucceſs unto our Lawful Endevours, ſtrengthen us in our Bodily Labors, ſanctifie us in our Meats and Drinks, Recreations and Companies. Grant, that in doing ſervice to our ſelves, and one another, we may ſtill remember that we are thy Servants. Give us ſuch Spiritual Eye-ſight, that we may ſee thee

thee in thy Creatures, and in thy Providence. Grant that nothing may draw us away from thee, but that every thing may bring us neer unto thee. Lord let us live in thy sight; Let us not live without thee, as Gentiles; let us not be cast out of thy Presence, as *Kain*; let us not run against thee, as *Balaam*; but let us walk with thee, as *Enoch*, *Noah*, and *Abraham*, taking knowledg of thee in all our ways. And take thou knowledg of us, upholding us with thine Hand, watching over us with thine Eye, guiding us with thy Grace, setting thine Heart upon us to love us, and do us good and not evil, all the days of our life.

Last of all, we come unto thee, O Lord, in the behalf of thy whole Church, and of all our Brethren and Sisters, thine elect Servants, whereſoever they be. Call the uncalled, perfect the called, raiſe up the faln, ſtrengthen the weak, enlighten the ignorant, heal the ſick, relieve the needy and diſtreſſed, releaſe ſuch as are in reſtraint, com-

for them that mourn, especially such as mourn for sin: Strengthen the hand and heart of them that stand in the just defence of Religion and Right; quail and confound every Adversary, and Antichristian power and policy; and to publish and propagate the Gospel of Jesus Christ, that thy Name may be known, thy Kingdom enlarged, and the number of thy Saints fulfilled. Specially, we beseech thee, behold and visit this thy Vine, which having rescued from the Egyptian darkness, and slavery of Antichrist, thou hast been pleased to plant among us of this Nation. Make us more thankful for our long Peace, and for the Gospel of Peace. Bless thy servant *Charls* our Soveraign, with our gracious Queen *Mary*, Prince *Charls*, and all the rest of the Royal Progeny: Lord adorn them with all Princely Graces, answerable to their high estate, but especially with such spiritual Graces, as may make them Kings and Priests to thee, and thy Son for ever. Impart of the same Spirit of Grace and Govern-

ment,

ment, to all the honorable of His Majesties privy Counsel, to the Nobility, and Magistracy of the Land. Bless thy servants, the Ministers of thy Word and Sacraments, and give them sufficiency, fidelity, and success in thy business. Take knowledg of our private Friends, our Kinsfolks, our Charges, and whosoever may claim interest in this duty at our hands. Finally, to them and us, and all that call on the Name of Jesus Christ, both our Lord and theirs, grant whatsoever we have or ought to have asked, and that for the onely Mediation sake of the same, thy Son our Saviour Jesus Christ, to whom with thee, O Father, and the Holy Ghost, one God, be praise and dominion for ever and ever. *Amen.*

A Prayer for the Evening.

O Lord God, by whose gracious Providence the Night succeedeth the Day, and the Day the Night: We acknowledg, that if we had no other glass to see thee in, nor Book wherein to read of thee, but that of thy Creatures, we could not without shameful unthankfulness be ignorant of thee; for as much as day unto day uttereth thy Goodness, and night unto night teacheth Knowledg. But whereas thou art further pleased to reveal thy self unto us in the Book of thy Scriptures, and in the Glass of thy Son Jesus Christ, if now we should not know thee, or not acknowledg thee, how desperate were our blindness, how damnable were our unthankfulness? wherefore we intreat thee to accept from us in the Name of Christ, humble thanks for the manifold witnesses and pledges of thy love towards us. Thou, O Lord, hast made us, not we our selves;

ſelves; yea, thou haſt made us men and women, not beaſts; perfect in ſhape, not monſters; ſenſible and of underſtanding, not fools. Thou didſt preſerve us in the womb, nouriſh us when we hanged upon the breſts, provide us means of education, fit us for ſome honeſt employment, wherein now by thy goodneſs we are exerciſed, and do therein finde thine aſſiſtance and bleſſing. Thou haſt brought us forth in a fruitful Land, in times of Peace and Proſperity, ſo that we have our ſhare in the common bleſſings of a moſt happy Government. Beſides, thou haſt in private compaſſed every one of us with particular mercies, tending to the comfort of life: And even this day paſt haſt been our Guide, our Father, and our Friend, and now bringeſt us before thee with matter of praiſe, and not of mourning; ſo that we may adde the day paſt, unto the number of the days of our well-being. And as if thou thoughteſt all this too little for us, thou haſt from all eternity ſet thine heart

upon us, and appointed us to Salvation, by the means of our Lord Jesus Christ: revealed thy Covenant of Grace unto us by thy Gospel; confirmed to us in particular the promises of Mercy, by the outward Seals of thy Sacraments, and by the inward Seal of thy Spirit, changed our vile and cursed nature, and made us in some measure partakers of thy Divine Nature: Sealed us up by the Holy Ghost unto the day of Redemption. In a word, it is thou, O Lord, that hast given us light, light of Nature, light of Grace, and light of Glory. For all which Mercies, we do now and always magnifie thy glorious Grace, beseeching thee to stir us up unto a greater measure of thankfulness and obedience; that as there is every day in the Book of thine account, much going out towards us from thee, so thou maist finde somewhat from us coming in unto thee. And now, O Lord, being answered in our prayers of the morning, and of the former time of our life, we are emboldned to

come

come again unto thee, who therefore dost hear the prayer, that to thee all flesh may come. We beseech thee therefore, be not weary of our importunity, be not ashamed of our poverty; but as the sense thereof leadeth us unto thee, so let the pity and commiseration of the same, incline thy merciful heart towards us. O Lord, we cannot come into thy sight, but we bring with us great matter and occasion, either of wrath or mercy from thee. Our natural corruption, which is the Leprosie of *Adam* cleaveth to us his posterity, filling us even from our Conception, with the seeds of all evil, so that we brought with us a world of sin into this thy world. Our actual transgressions, which in imitation of *Adams* sin we have every one of us committed: Our thoughts, our words, our works, by which the eyes of thy glory have been daily provoked. Finally, the heinous circumstances, whereby our sins have been made out of measure sinful, as the abuse of thy patience, quenching of thy Spirit,

despising of thy Gospel, unthankfulness for thy mercies, unfaithfulness in thy Covenant. These, O Lord, and many more, are the mischiefs, with which our natures are blemished, our lives pestered, our consciences burdened, and thy heavy wrath most justly procured. Yet because thou hast given thy Son Jesus Christ a means of propitiation, in whom thou reconcilest the world to thy self, we have boldness through him, to intreat thee of grace and pardon. Lord, let his Death and sufferings satisfie thy justice for all our sins, and procure us favor and forgiveness from thee; that so Mercy may rejoyce over Judgment in our behalf, as both meet together in thee. Let thy Christ, O Lord, be our Jesus to save us from our sins, and deliver us from the wrath to come. Enrich us with the treasure of his Merits, that may both ransome us out of the hand of our deadly enemy, and purchase us an everlasting estate in the Kingdom of thy glory. Let it not grieve thee, O Lord, thus to

make

make us more then gainers at thine hand; ſeeing at the hand of him our ſurety thou art ſure to be no loſer. And whereas thou haſt not onely promiſed ſo to deal with us, but commanded us to beleeve that promiſe of thine; O Lord, in deſire to obey thy Commandment, and to ſeal unto thy Truth, we profeſs that we do beleeve; yet privy to the weakneſs of our Faith, we pray thee help our unbelief. Speak peace, O Lord, unto our conſciences; repleniſh us with the comforts of thy Spirit, multiply in us the evidences of our Salvation. Shed thy love abroad in our hearts, by the Holy Ghoſt; ſet us as a ſeal, upon thine hand, and ſet thy ſeal, O Lord upon us; not onely that ſeal of Election, whereby thou knoweſt us to be thine own, but alſo the ſeal of Sanctification, whereby we may know our ſelves to be thine. O Lord, if we ſee nothing in our ſelves, but what we have of our ſelves, or of the world, we cannot ſay we belong to any but to Satan; bearing no other, but his

Image and ſuperſcription. But Lord do thou deface that curſed image, blot out that ſuperſcription, diſſolve in us the malicious work of the Devil. Let the old man of corruption be diſpoſſeſſed by the new Man of Grace; and the ſtrong man of ſin, by the ſtronger Man of thy Spirit. Let no ſin, O Lord, have dominion over us; mortifie in us the whole Body of Death, crucifie and put to ſhameful death our ſpecial corruptions, ſhew us the ugly face of ſin: Grant that we may ſee it as thou ſeeſt it, and hate it with a perfect hatred, even as thou abhorreſt it. Yea, let us ſee thee, O Chriſt, whom we have pierced with our ſins, bleeding with the wounds thou haſt received from us, that we may juſtly deteſt both our ſins as the weapons, and our ſelves as the Traytors that have ſlain our Saviour. On the contrary ſide, good Lord, renew thine own Image in us. Enlighten our dark mindes with the knowledg of thy Truth, mollifie our hard hearts with the Oyl of thy Grace, revive our dead

conſciences;

consciences with the Soul of new life, that living in the Spirit, we may also walk in the Spirit. Plant in us Faith without Presumption, Love without Dissimulation, Fear without Infidelity, Zeal without Hypocrisie, Knowledg without Pride, Purity without Judging. Give us Wisdom joyned with Simplicity, Courage accompanied with Meekness, Cheerfulness tempered with Sobriety, and let every Grace in us be graced with Humility. Fill us with all the fruits of a lively and saving Faith, working by Love; let the fire thereof shine in our lives, to the praise of thy Name, and the comfort of our Consciences. And thus without ceasing, lead us forward to perfection, guiding us by thy Grace, and after bringing us to thy Glory. And now, O Lord, having in the first place sought thy Kingdom and Righteousness; give us leave in the next place to seek thy Favor in outward things: Be with us this night, O Lord, to watch over us for good, and not for evil; let it be our comfort,

fort, that thou ſeeſt us in the dark, and takeſt knowledg of us, when we are unmindful of our ſelves. But above all things, keep us even in our ſleep, from being unmindful of thee. Let our hearts always be awake, and keep thy watch, O Lord, even, as we would thou ſhouldſt keep a watch over us, that whenſoever thou ſhalt call for us by the general alarum of Judgment, or the particular ſummons of our Death, whether at midnight, or at the Cock crowing, or at the dawning of the day, we may be found ready to accompany our Heavenly Bridegroom. In the mean time ſanctifie the bleſſing of ſleep unto us, that the reſt of the night may make us fit for the labor of the day, and night and day being ſpent in thy ſervice, may prepare us for that day of thine, which ſhall never give place to night.

Laſtly, ſeeing thou haſt vouchſafed this honor to thy ſervants on Earth, to make interceſſion unto thee one for another; we commend unto thy Majeſty the care of thy whole

whole Church, and of all our fellow-members in the Body of Christ. Cause them all in thy due time to be brought forth, fashioned, and perfected, according to the Image of Christ our Head. Let the Angel never cease flying with the everlasting Gospel, to enlighten them that sit in darkness, to preach good tidings to the poor, to binde up the broken hearted, to proclaim liberty unto the captives, till *Babylon* be quite ruined, and thy *Jerusalem* be reared up and finished. To this end bless all Christian Princes and States; by name thy servant *Charls* our Soveraign, with our gracious Queen, and the Royal Children: And as thou hast crowned them with worldly honor upon Earth, so direct them unto that more glorious Crown in Heaven. Make them strong and faithful, to maintain the Crown and Dignity of thy Son, that under his protection they may happily reign and execute judgment. Assist with thy Counsel the honorable Privy Counsellors; adorn the Nobles with

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with ſpiritual Nobility; proſper the work of thy Goſpel in the hands of thy ſervants the Miniſters; and the affairs of juſtice in the hands of the Magiſtrates.

Vouchſafe to take ſpecial notice from us, of thoſe whom thou haſt ſpecially recommended to us; and to them, and us, and all that deſire to fear thy Name, grant all the bleſſings of Mercy and Peace in Jeſus Chriſt our onely bleſſed Saviour, to whom with thee and thine eternal Spirit, O Father, be all honor, obedience, and thanksgiving throughout all Generations. *Amen.*

A private Prayer for the pardon of ſin and for the favor of God.

O Lord God, mighty in Power, excellent in Majeſty, righteous in Judgment, rich in Mercy: Thou art ſo far from deſpiſing and driving from thee, a weak vile ſinful wretch as I am, that thou calleſt and draweſt ſuch unto thee. Unto thee therefore (the God that heareſt the Prayer) I am bold to approach in the Name of thy Son my Lord Jeſus Chriſt, beſeeching thee to hold out the Golden Scepter of thy Grace, and to admit me into thy preſence. Let thy power not diſmay, but ſtrengthen my weakneſs; let thy glory not confound, but cover my vileneſs; let thy purity not purſue, but purge my wickedneſs; let the riches of thy Mercy not diſdain, but take pity of my poverty and wretchedneſs. O Lord, I can plead nothing but miſery in my ſelf, to make

make way unto thy Mercy; from thee alone muſt all motives unto compaſſion be drawn. For till thou didſt miraculouſly create me, I was without any Being; and if in the ſtate of Creation thou ſaweſt any thing in my nature, it was thine own, and not mine. But (wo is me, O Lord,) that which I could not give unto my ſelf, I did by ſinning againſt thee in *Adam* take from my ſelf, and deface that holy Image of thine, which was all the contentment thy Spirit had in me, and all the rejoycing I could have in my ſelf. And ſo have I imitated the pattern of that firſt ſin, in the days of my vanity, that thy Spirit hath found no matter, but of ſtrife and contention with me. My whole nature hath been an Armory of weapons, and an Army of Souldiers, to fight againſt thee. And how that wicked war hath been waged by malicious thoughts, words and works, provoking the eyes of thy Glory, my conſcience in great part witneſſeth, and thou, O Lord, that art greater then my conſcience,

canſt

canst better tell. Yea, since the time that I was called by thy Mighty Word and Powerful Grace, to some beginnings of new obedience, thy Spirit hath been put to continual strife within me. My corrupt flesh hath still maintained a rebellious party against thee, and I my self (which is the height of shameful treachery) taking part with it, have given the repulse and foil unto thy good Spirit. I ought to have served thee in holiness, but I have caused thee to serve by my sins, and wearied thee with mine iniquities. I ought to have been controuled and kept in order by thee, but such hath been my boldness in sinning, that I have checked thee, and put to silence thy good Grace that rebuked sin in me. I ought to have lived as under Covenant with thee, but (wretch that I am) I have in many particulars broken my Vow, falsified my Faith, and violated the everlasting Covenant. Finally, what Commandment of thine is there, O Lord, that I have not transgressed? What Grace, that I have not abused?

abused? What curse that I have not deserved? Thou hast graciously disposed me, and led me into some good actions; but even in the best I have halted and stumbled, through infidelity, self-love, and manifold infirmities; so that if thou challenge that which is thine own, nothing remaineth to mine account, even in my best services, but the imperfection of them. Thus sinning perfectly, I have deserved thine absolute curse; but by mine imperfect obedience, I can claim no portion of reward, no release of punishment at thine hand. And now, O Lord, if thou straightly marketh iniquities, O Lord, who shall stand? But there is mercy with thee, that thou maist be feared. O Lord, there is glory with thee, but that is not to be approached; there is wisdom with thee, but that is not to be comprehended; there is justice with thee, but that is not to be endured; but there is mercy with thee, yea, mercy rejoycing over judgment, and for that thou art for ever to be reverenced and adored.

red. That link of mercy being laid hold on, draweth all the golden chain of thy glorious attributes, and reconcileth thy fearful Majesty unto poor sinners. That link of mercy, (O Father of Mercies) I am bold, in the Name of Christ, and by the hand of Faith to lay hold upon; yet feeling the weakness and palsie of mine hand, I beseech thee strengthen my unbelief. And what assurance I cannot have from my Faith weakly embracing thee, let me have it from thy self imbraced by me, (yea, rather embracing me) who art mighty to save. Thou didst enable thy servant *Jacob*, to lay hold on thee, and not to let thee go till thou hadst blessed him. Lord give me the same strength, the same courage, the same success. Nay; let me not let thee go for any blessing. For what blessing do I seek of thee, but that thou abide with me by the presence of thy favor? For that blessing teach me to wrestle with thee my God, with the wrestling of God. Thou hast promised thou wilt be found of them that seek

seek thee not, and seekest them that go astray from thee; so have I found thee, or rather was found of thee, when I was thine enemy, the servant of sin, the Souldier of Satan. Thou foundest me by thy Word, revealing the way of Salvation unto me; thou foundest me by thy Spirit, winning my heart unto the obedience of Faith; yea, it pleased thee to enter into Covenant with thy Servant, never to suffer that Spirit and Word of thine to depart from me, but to establish thy fear in mine heart, that I should not depart from thee. Give me leave to put thee in remembrance of that Promise of thine, wherein thou hast caused me to put my trust, and by vertue thereof to claim the continuance of thy Favor, and Love. O let it never be said, that thou forsakest the works of thine own hands, or that thou repentest of shewing mercy, whose glory it is to repent onely of the evil. Shew thy self to be *Jehovah*, that changest not, that thy gifts and callings are without Repentance, and that thou loves[t]

loveſt with an everlaſting and victorious love, that overcometh all impediments. Truth it is, O Lord, that I deſerve thou ſhouldeſt be weary of me, and from henceforth purſue me with thy hatred, ſeeing I have walked ſo unworthy of thy love: But though my ſins do teſtifie againſt me, yet deal thou with me according to thy Name. Let thine own gracious and conſtant Nature move thee; let thine own Promiſe, and the Word of thy Covenant binde thee; let the beginnings of thine own workmanſhip, and lineaments of thy Image prevail with thee, to continue thy Mercy and Truth towards me unto the end: Let it ſuffice that I know mine iniquities, and do not thou take knowledg of them; let it ſuffice that I ſet them in order before my ſelf, by ſerious examination; and before thy Majeſty, by unfained and hearty confeſſion; and do not thou enter into that heavy judgment with me, as to ſet them in order before me, to reprove me for them: Let it ſuffice that I

now

now look up, by thy Spirit of Grace, upon my Saviour whom I have pierced with my sins; and do not, O Lord, do not gather my soul among those that shall at the last day, behold him to their confusion, and wail before him for ever. Yea, Lord, therefore thou shewest me my sins, that thou mightest shew me thy mercy in the pardon of them; therefore thou teachest me to reprove my self, that I might believe in thee who justifiest the ungodly; therefore thou causest the wound of my Conscience to bleed and smart, that I might look to thee in Christ, in whom thou healest the broken hearted, and bindest up all their sores. Thou, O Christ, art anointed of God the Father, to be the Author of this Soveraign cure. Thou art the Sun of Righteousness, that shedst the Beams of Health and Salvation into the hearts of thy people. Thou hast taken my flesh upon thee, that being thy Kinsman, thou mightest be fit to recover my patrimony lost in *Adam*, and to raise up living

Seed

seed unto my dead nature. O spred the skire of thy Garment over me, and shroud my soul from the wrath of God my Judg: Let the sweet perfume of thine unvaluable Sacrifice take away the odious savor of mine iniquities: Let the cry of thy precious blood, speaking good things in the ears of God the Father, drown the loud cry of my grievous transgressions. Let thy glorious face and countenance, appearing before God for me, turn away his eyes from my sinful deformities. Let thy death be my ransom and propitiation, to deliver me from the wrath to come; and thine obedience the price to purchase for me the Kingdom of Glory. Thine it is, O Saviour, by a double right; the one of Nature, as thou art the everlasting Son, coequal with the Father, by which thou claimest for thy self the glory thou hadst from the beginning: The other of Purchase, by thy voluntary submission, and obedience to the Law, of which thou wert the Lord and Maker, which it pleaseth thee by the Cove-

nant

nant of Grace to dispense to all believing and repentant sinners. Herein, herein, O Christ, grant that with all Saints I may have my share, and may enjoy that, which thou in my behalf hast so fully payed for. Let the assurance of this thy mercy give rest unto my Conscience from the terrors of Death and Hell. Let the expectation of this thy glory sustain my soul, whiles I flutter about like the Dove of *Noah*, finding no rest in this world, over-flowed with wickedness; till it shall please thee to stretch forth thine hand out of the Ark of Heaven, and to take me to thy glorious rest. Finally, O my Lord, being come unto thy Kingdom, remember me thy servant with the favor of thy people, and visit me with thy Salvation. Let me see the felicity of thy chosen, and rejoyce with the joy of thy people, and glory with thine inheritance. Let me in this life behold thy face in righteousness, and when I shall awake, in the Resurrection of the just, let me be satisfied with thine Image. To thee, O Christ,

with

with the Father, and the Holy Ghoſt, one God, and King everlaſting, be all Glory, Dominion, Mercy, and Salvation, aſcribed for ever. *Amen.*

A private Prayer for the Grace of Sanctification.

O Lord God, Father of Lights, Author and Giver of every perfect gift; the holy One of *Iſrael*, and the ſanctifier thereof, before whom the *Seraphims* hide their faces, and in whoſe ſight the Heavens are not pure: When I compare my filthineſs and pollution with thine abſolute purity, I cannot without fear and aſtoniſhment, without ſhame and confuſion approach into thy preſence, that am a vile ſinner of polluted lips, and of uncircumciſed heart. But when I conſider thy great Mercy and Goodneſs that doeſt open unto ſinners, not onely a way into thy favorable preſence, by the vail of

the flesh of Jesus Christ, but also thy gracious hand to bestow thy gift of holiness upon all those, that finding lack of it in themselves, do seek it of thee: I am encouraged to come before thee, compassed, as I am with miseries and infirmities, that I may return from thee, compassed and cloathed with thy glorious Graces. O Lord, if I let thee see my sins and defilements, thou maist proceed in judgment against me for them: If I hide them from thee, how can I look to be cured and clensed of them? Nay, I cannot hide them from thee, O Lord, but laboring to conceal them, I shall make them more apparent: Onely shew me this favor, not to behold them as a Judg to be avenged of them, but as the onely Soveraign Physitian of my soul, to cure and heal them. And so, good Lord, let me not spare to open unto thee the sickness and sores of my corrupt heart and life. Yea rather do thou, O Lord, for the beginning of thy gracious Work, shew me in the glass of thy Word, my pollution

by

by ſin, that I may ſeek after the laver of thy Grace, to be waſhed and made clean. Light up, O Lord, in my heart, the Lamp of thy Word and Grace, that of thee, who onely ſearcheſt the heart, I may learn to ſearch and know my wicked heart, and by the light of thy Word I may be able to work under ground, unto the bottom of the Mine of ſin, that lurks in my Nature. Let me count all my ſins as Traytors unto thy glory, and my ſafety; and ſearch the houſe of my heart for them, but eſpecially for my ſpecial ſin, as for the chiefeſt Rebel. Yea, grant me ſo to ſearch my ſelf, that I may avoid and prevent thy dreadful ſearch; ſo to judg my ſelf, that I may avoid thy judgment; ſo to condemn my ſelf, that I may avoid thy ſentence; ſo to hate and abhor my ſelf, that I may avoid thy wrath; ſo to be avenged of my ſelf, that I may avoid thy puniſhment. Let ſin, O Lord, be as bitter to me in the attempting, as in the repenting; at leaſt wiſe, more bitter in the repenting, then ever it was ſweet in

the committing; that either heedful prevention may keep me from bitter repentance, or the bitter tears of repentance may exempt me from that moſt bitter account in the day of thy judgment. Teach me to bring into diſcredit with mine heart all iniquity, and all appearances thereof. Grant me ſtrength to overcome my ſinful luſts, at leaſt let me always ſtrive againſt them, that I may be aſſured I am a member of thy Church Militant. And whenſoever I ceaſe to ſtrive, let me not boaſt of victory, or rejoyce of eaſe, but be aſhamed of my foil, and flight. Grant that unto Faith in thee I may always joyn Fear, not onely of Satan with whom I am in conflict, but alſo of the frailty and treachery of mine own heart, and of the ſlippery paths of this ſinful World. Bring down, by the battery of thy Spirit, the hills of my high and proud thoughts, ſtraighten my crooked and diſtorted affections, make plain and ſmooth the rough ways of my rebellious and ſtony heart, that thou maiſt walk

at

at eaſe in the mids of me, and that I may ſee thy Salvation, O God. Let me look on the pleaſures and profits of this life, not onely as thy liberal allowances to me, but alſo as Satans baits to inveigle me, that moderately uſing them, I may be thankful to thee for them, and avoiding the exceſs and abuſe of them, I may be free from the ſnares of the Devil. Yea, do thou ſo wean me from the love of the world, and the things thereof, that Satan may be to ſeek of baits to allure me to ſin. Let me account my ſelf a ſtranger on Earth, and therefore abſtain from fleſhly luſts that fight againſt the Soul. Let me not value the pleaſures of ſin at ſo high a rate, as for them to make ſhipwrack of a good conſcience before thee, or of a good report among men. Let me by light eſteeming of outward things, ſhew that I take no thought for the fleſh, to fulfil the luſts thereof, and by the denial of my ſelf, approve that I live by Faith, putting on the Lord Jeſus Chriſt. Teach me, not to ſet my

heart on uncertain riches, which the more I desire to have, and love when I have them, the more they will vex me when I am to part with them: But let me use them as things that must shortly leave me, or I them; and thy Word onely, as that which shall abide with me for ever. Teach me, with *Jacob*, to account my self less then the least of thy mercies, that by humility I may be fitted for greater Graces. In all things give me grace to take heed of offending thy Majestie, and as I would not thou shouldst break the bruised Reed, or quench the smoaking flax in me, so grant that I may not dare to quench the spark of thy Spirit and Grace in my heart. As I would thou shouldst give me rest from the terrors of thy wrath, so grant that I may give thy Spirit rest from the provocations of my sins. On the other side (good Lord) grant me that knowledg of Religion, that may beget Conscience; that Conscience that may preserve Religion; binding me, not by guilt to the punishment of sin, but

but by Grace to the obedience of Righteouſneſs; ſetting me at liberty, not from the band of dutiful love, but from the yoke of ſervile fear. Enlighten mine eyes that I may diſcern of thy will, and guide my feet in thy ways, that I fall not by the deceiveableneſs of ſin, and ſo become a ſlander to thy Goſpel. Little is the good that is in me, O Lord, and that not of my ſelf, it is thy gift; yet grant that it may be found and ſincere; not as the morning dew, that waſteth at the firſt heat, but as the morning light, that ſhineth more and more unto the perfect day. Let me meaſure my ſelf, not by that others judg me, or I feel my ſelf to be, but by that I deſire and labor to be; that I may neither juſtifie my ſelf, loving ſin, though I commit it not; nor condemn my ſelf, longing after Grace, though I cannot finde that I have attained to it. Let my rejoycing be, not that I have deluded the world, with a fained ſhew of holineſs and integrity, but that in ſimplicity and godly pureneſs I have had my

converſation among men, as in thy ſight. Renew my youth, O Lord, as the Eagle, not to the ſervice of ſin, but of thy Name. Let it be my meat and drink to do thy Will, and let my hunger after it be ſo great, that it may break through all the ſtone walls of impediments and diſcouragements thereto. Yea, the more I am diſcouraged, and withdrawn from duty, by the practiſes of Satan, and the weakneſs of my fleſh, the more let me ſtrive thereto, and abound therein, that Satan finding himſelf a loſer, may be forced to give over his aſſaults. Let me be ſo far from wearineſs in thy ſervice in the time of proſperity, as I would thou ſhouldeſt be from neglecting me in the hour of neceſſity. Let thy love toward me, O Father, win me to the love of thee, and let my love to thee conſtrain me, even with the denial of my ſelf, to ſerve thee. Teach me to look for all good things from thee, and by the means of Jeſus Chriſt, and in him to offer up my daily ſacrifices unto thee. Diſperſe in me the

clouds

clouds of ſin, that my heart as in a clear day, may always behold thee. Let all worldly joyes be ſwallowed up in me, with the joy of thy holy Spirit; and before all peace, let me prefer the peace of a good conſcience. Let me rejoyce in thee without lightneſs, and mourn for mine own and others ſins, without diſcouragement. Pour upon me thy Spirit of Grace and Supplication, that I may call upon thee with ſighs that cannot be expreſſed, that cannot be denied; that with this Key I may open the treaſury of thy goodneſs, and enrich my ſelf. Make me a meet gueſt to ſit down at the marriage feaſt of the Lamb, and grant that I may be careful not to be found without the wedding garment of Faith working by love. Let me keep a diligent account of what I receive from thee, and remembring that there ſhall be a day of reckoning; Grant me ſo to govern my ſelf in the employing of thy Talents, that both thou maiſt receive of me thine own with advantage, and I, being found faith-

ful in little, may be made ruler over much. Let me account this term of life, a Seed time; and let me not doubt to caſt my Bread upon the waters, ſeeing at the end of days I ſhall finde it again. Let me not eſteem my ſelf the poorer for beſtowing upon thy needy ſervants; but let me think, that as the Corn which is ſown, remaineth not in the ground, but returneth with increaſe to the ſower; ſo what I give in thy Name, ſhall not remain with the Receiver, but return unto me with advantage. Make me willing to beſtow and to be beſtowed, for the good of thy Saints; and withal, humble to aſcribe both the gift, and the willingneſs to give, to thy Grace onely. Grant, good Lord, that being a Pilgrim upon Earth, I may have my converſation in Heaven; and profeſſing my ſelf to be a Citizen of that *Jeruſalem*, which is from above, I may deſire not onely to enjoy the priviledges, but alſo to ſpeak the Language, and to be governed by the Laws of that City. Make me wiſe, O Lord, to under-

ſtand

ſtand and conſider my latter end. Let my whole life be a preparation to Death, and the meditation of Death, the rule of my life. O Lord, guide my heart to the love of thy Majeſty, and the waiting for of thy Son. Unto mine old age, and gray head, O God, forſake me not; and let thy fear keep me from forſaking thee. Let me be among thoſe, that are planted in thine Houſe, and flouriſh in thy Courts. Let me bring forth more fruit in mine age; let my latter days be my beſt days, and my works more at the laſt, then at the firſt. Finally, enable me in this pilgrimage of my life, ſo to walk from ſtrength to ſtrength, that at the length I may appear before thee, with the Congregation of the firſt-born, in that Kingdom of Glory, which thou haſt prepared for all that love the appearance of thy Son our Lord Jeſus Chriſt. To whom, with thee, O Father, and thy Spirit, be all honor and obedience in the Church henceforth and for ever. *Amen.*

FINIS.

A BRIEF DIRECTION TO True Happineſs.

Abridged out of the larger

TREATISE,

For the more convenient uſe of Private Families, and inſtruction of the Younger ſort.

By SAM. CROOK.

PROV. 22. 6.

Train up [or Catechize] *a childe in the way he ſhould go; and when he is old, he will not depart from it.*

London, Printed by *James Fleſher*. 1650.

THE AUTHOR TO ALL Christian Parents, and Housholders;

And to whomsoever the care of the education of Youth is committed.

IGnorance of God, and of his Word, especially wilful and affected, (that is, with neglect or contempt of the Means of Knowledg) is a sin very hainous against God, and dangerous unto the sinner. For how can it be but a great wrong unto the Lord, that when he writeth, that is, publisheth, The great things of his Law, they should still be counted as a strange thing? *Or what can be more dangerous to the soul, then that which* Hos. 8. 12.

closeth

cloſeth up the eye of Reaſon and Conſcience, by which men ſhould ſee their own miſery, and the way how to get out of it, and ſo cauſeth them to live and die ſtrangers from the life of God?

The cure of this ſo dangerous, yet common blindneſs, muſt be by ſowing
Prov. 29. 2. *in the minde* (*which* without knowledg is not good) *the Seeds of Truth and Piety; and that even* in the morning (*as* Solomon *adviſeth*) *that is, in young and tender yeers; not knowing whether God will allow time or means in the Evening. The labor and charge, not of the Miniſter onely in publike, but alſo of School-Maſters, Parents and Governors of private Families, without which concurrence, the Miniſters task is not onely increaſed in reſpect of travel, but left in a manner hopeleſs in regard of ſucceſs.*

For as it is manifeſt, that Congregations conſiſt of Families, which are the models of all Societies: So is it impoſſible, but that the want of nurture and inſtruction at home, muſt needs thruſt forth both ignorant and unteachable hearers into the publike Aſſembly. Lamentable experience

teacheth,

teacheth, that as in the Body natural, the Error of the first Conception is not corrected by the latter, so in the Body Politique and Ecclesiastical; the Error of the first education in the Family, maketh that both Magistrate and Minister, with all both Humane, and Divine Laws and Provisions, are many times to seek to effect due Reformation.

What remaineth then? but that Christian Parents, and Governors be admonished, and exhorted in the Lord Jesus, to take to heart a matter so deeply concerning them, both in conscience, as a duty expresly enjoyned them by God, * and in consequence, being the greatest credit and comfort of their life, and all the hope they can reasonably conceive of the welfare of the posterity after them. If to beget a childe, to bring him up unto growth and stature; and finally, to leave him able to live in the world in the midst of his Brethren, be all that Parents take care of; what shall they do more for their issue, then the best doth? save that having conveyed unto them the old Adams patrimony, of sin and death,

* Deut. 6. 7. & 11. 19. Ephes. 6. 4.

death, they ſhall at length leave them behinde in the world, an increaſe of ſinful men, ſtill to augment the fierce wrath of the Lord. *Alas! what is this, but with* Ephraim, to bring forth children to the murtherer?

But how much better doth it become the name of Parents, and of Chriſtians, to endevour to pluck their Children, Scholars, and Servants, out of this fire of ſinful ignorance, and to make their Families little Churches unto God, and Schools of Chriſt, wherein to prepare them to profit by the publike Miniſtery, at leaſt to whet that upon them by private examination, which they have learned in publike; that ſo the knowledg of holy things, may be in their mindes, as a ſharp weapon *in the hand of every Souldier of Chriſt.* Abraham *was honored to be not onely the friend of God, but alſo of his* Privy Counſel. *And why? But becauſe the Lord was ſure,* That he would acquaint his ſons, and his houſhold, with the will of God, that they alſo might walk in his ways. *And well might he be reckoned* the Father of the Faithful, *who was*

Gen. 18. 19.

ſo

ſo careful to propagate the Faith and Fear of God to the poſterity. Let all Chriſtian Fathers of Families, affect the ſame honor; and both ſhew themſelves children of Abraham *in imitating his care, and endevour to be as* Abraham, *the Fathers at leaſt of ſome faithful ones,* who in the generation to come, may ſhew the praiſe of the Lord. *And as they once ſtood in the place of the firſt* Adam, *to convey ſin and death unto their children, by natural procreation: So, for amends, let them endevour to be as deputies of Chriſt, the ſecond* Adam, *to plant in them the ſeeds of grace and life, and be the happy inſtruments of their new birth and regeneration.* Pſal. 78. 4.

So ſhall they render unto God his due recompence, ſeeking to make them his children and ſervants, whom God of his Grace *hath made theirs; giving them back as* Lemuels *, *unto him, of whom as* Samuels *they received them. So ſhall they provide well for thoſe of their charge, placing them betimes in ſo good a ſervice, as with that Maſter,* who delighteth in the proſperity of his ſervants, *and*

*Dedicated to God; Obtained of God.

Eccleſ. 12. *and whom if they* remember in the days of their youth, *he* will not caſt them off in time of age, nor forſake them when their ſtrength faileth. *Finally, ſo ſhall they rejoyce while they live, to ſee the growth of Grace in them, no leſs the children of their delight then of their deſires; and when they are laid up in Peace, be honored by them, who ſhall both bleſs God for ever, for the care they have had to plant in them that wiſdom, in time to conſider, and* underſtand their latter end; *and provoke many to give thanks unto God, for ſuch an hopeful ſupply and ſeminary of profitable members unto the Church and Common-wealth.*

A BRIEF DIRECTION TO TRUE Happineſs.

SECT. I.

Of the Scripture.

HOw may a man attain unto true bleſſedneſs?

A. Onely by [a] acquaintance, and fellowſhip with God, as he offereth himſelf to be known of us, in his [b] Word.

[a] Job 22. 21, 22.

[b] John 6. 68.

Q. What mean you by the Word of God?

A. The holy [c] Scriptures of the Old and New Teſtament, given by inſpiration of God.

[c] 2 Tim. 3. 15, 16.

SECT.

Sect. II.

Of God.

Q. *How do the Scriptures propound God to be known of us?*

A. Partly in *himself*, partly in his *works*.

Q. *What do the Scriptures teach us touching God himself?*

A. Four things; and first, that [a] there is a God.

Q. *What is the second thing?*

A. That God is a [b] Spirit, most [c] *simple, eternal, infinite, constant,* and *absolute*.

Q. *What is the third thing?*

A. That there is onely [d] one God, and no more.

Q. *What is the fourth thing?*

A. That in this one Godhead are [e] three distinct Persons, the Father, the Son, and the Holy Ghost.

a Heb. 11. 6.
b John 4. 24.
c Exod. 44. 6, 7.
d 1 Cor. 8. 6. Mark 12. 29, 32.
e Matth. 28. 19. 1 Joh. 5. 7.

Sect.

Sect. III.

Of Gods decree.

Q. *What are the works of God?*

A. They are [a] { 1. His *decree*, and 2. The execution thereof. } a Eph. 1. 11.

Q. *How may we take a view of theſe works of God?*

A. Generally in all Creatures; ſpecially in *Angels* and *Men*.

Q. *What did God decree concerning all Creatures?*

A. That [b] all things ſhould ſerve unto his glory.

Q. *What did God decree touching Angels and Men?*

A. [c] That they ſhould remain for ever, ſome in honor, others in diſhonor, for his glory.

b Rom. 11. 36. Prov. 16. 4.

c 1 Tim. 5. 21. Matth. 25. 41. 1 Theſ. 5. 9. Rom. 9. 22, 23.

Sect. IIII.

Of Creation.

Q. *How doth God execute his decree?*

A. By

A. By two actions, to wit, *Creation* and *Providence.*

Q. *What is Creation?*

a Gen. 1. whole. *A.* The [a] *making* of *all* things of *nothing* very *good*, in the first six days of the world.

Q. *How did God create Angels?*

b Col. 1. 16. *A.* He [b] made them all, at the first, very good, and glorious spirits

c Job 4.18. yet [c] *mutable.*

Q. *How did God create man?*

d Gen. 2.7. *A.* He [d] made him a living soul framing his body of the dust of the Earth, and *breathing* in his face the *breath of life.*

Sect. V.

Of Providence.

Q. *What is Providence?*

A. The continual

a Psa. 113. 6. [a] *care* that God hath of all his Creatures, for the sustaining, and disposing of them, as they may best

b Psa. 119. 91. [b] serve for his glory.

Q. *How doth God sustain Angels?*

A. They

A. They are all upheld by the power of God, ſo that they ſhall [c] *never die*, nor return to nothing.

[c] Luke 20. 36.

Q. *How doth God ſuſtain men?*

A. He preſerveth mankinde in general, by the bleſſing of [d] procreation; and particular men and women, both for the [e] time of this life, and for [f] ever in the world to come.

[d] Gen. 1. 28. [e] Pſal. 36. 6. [f] Matth. 25. 46.

Q. *How doth God diſpoſe of Angels?*

A. He ſuffered [g] ſome to fall, by ſin into damnation without recovery, called *Devils*; the reſt he [h] confirmeth in their firſt bleſſed eſtate, called *Angels of light*; both which he [i] imployeth for the accompliſhing of his will.

[g] 2 Pet. 2. 4. [h] Matth. 18. 10. [i] Job 1. 6.

SECT. VI.

Of the ſtate of Innocency.

Q. *How doth God diſpoſe of man?*

A. As of that Creature, in [a] whom above the reſt, he intend-

[a] Pſal. 8. 3, &c.

eth to set forth his glory; wherefore the Scripture doth plentifully declare the dealing of God with man, both in this world, and for ever hereafter.

Q. *How doth the Scriptures set forth the dealing of God with man in this world?*

A. In a threefold estate, to wit, Of Innocency, of Corruption and Misery, and of Redemption; all which make way unto that everlasting estate of honor or dishonor, fore-appointed unto all men.

Q. *What is the state of Innocency?*

A. The holy and happy condition of mankinde, created in the [b] Image of God, and placed by him in [c] Paradise, with ability to attain to blessedness by the Covenant of Works.

[b] Gen. 1. 27.
[c] Gen. 2. 8.

Q. *What is the Covenant of Works?*

A. The [d] substance of the Law written in the hearts of our first Parents, promising blessedness, if they should obey, and threatning death, if they should transgres.

[d] Gen. 2. 16, 17.

SECT. VII.

Of the Fall.

Q. *WHat is the ſtate of Corruption and Miſery?*

A. The fearful condition of ſin, and death; whereinto God ſuffered all mankinde, in *Adam*, to [a] fall, through the temptation of Satan, by breaking the Covenant of Works.

[a] Gen. 3. 1, &c.

SECT. VIII.

Of Sin.

Q. *WHat is ſin?*

A. [a] A ſwerving from the Law of God, making the ſinner [b] guilty of the curſe of the Law; and it is either original or actual.

[a] 1 Joh. 3. 4.

[b] Gen. 4. 7.

Q. *Wherein doth original ſin conſiſt?*

A. In utter [c] enmity of our whole nature unto all that is good,

[c] Rom. 7. 18.

d Rom. 7. 14. and [d] proneneſs unto all evil.

Q. *What is actual ſin?*

e Rom. 5. 14. *A.* Every [e] particular breach of the Law of God.

Q. *How doth God imploy men in this ſtate of corruption?*

A. Two ways; and firſt, by the

f John 1. 9. g Iſai. 44. 28. [f] *light of nature*, and [g] *common graces reſtraining* many from groſs ſins, and guiding ſome unto actions profitable for humane ſociety, and for the outward ſervice of God.

Q. *How ſecondly?*

A. By over-ruling mens evil and ſinful actions, ſo that thereby they

h Acts 4. 27, 28. [h] bring to paſs nothing, but what God hath determined for his own glory.

Sect. IX.

Of Death.

Q. *What is death?*

A. It is the ſepara-

a Gen. 3. 19. b 2 Theſ. 1. 19. tion [a] either of the ſoul from the body, [b] or of ſoul and body from God; with all evils that attend on the one, or the other.

Q. *Doth*

Q. *Doth God leave all mankinde in this ſtate of ſin and death?*

A. No; but onely the reprobate, whom he [c] ſuffereth to run on in ſin, and ſo unto damnation deſervedly. *c* Acts 14. 16.

Sect. X.

Of Redemption by the Covenant of Grace.

Q. *What is the ſtate of Redemption?*

A. The [a] recovery of the Elect out of the ſtate of ſin and death, by the new Covenant of Grace. *a* Rom. 3. 23, 24.

Q. *What is the Covenant of Grace?*

A. Gods [b] ſecond contract with mankinde after the fall for the reſtoring of him unto his favor, and happineſs, by the means of a Mediator. *b* Gal. 3. 21, 22.

Q. *What are we to conſider in the Covenant of Grace?*

A. Two things; whereof the firſt is the foundation of it; to wit, the Mediator.

Sect. XI.

Of Christ the Mediator.

Q. *WHo is he Mediator between God and Man?*

A. Onely [a] Jesus Christ, God and Man.

[a] 1 Tim. 2.5.

Q. *How is he God?*

A. In that he is the [b] second Person in Trinity, to wit, the eternal Son of the Father.

[b] 1 Joh. 5. 20.

Q. *How is he man?*

A. By [c] taking our flesh into his person, being miraculously [d] conceived by the Holy Ghost, and born of the blessed Virgin *Mary*.

[c] Joh. 1. 14. [d] Luke 1. 35.

Q. *How is he the Mediator between God and man?*

A. By becoming our Prophet, Priest, and King.

Q. *How is he our Prophet?*

A. By [e] revealing unto us the will of God.

[e] Joh. 17. 26.

Q. *How is he our Priest?*

A. By [f] appeasing and reconciling God unto us, through his death and obedience.

[f] Eph. 2. 16. 2 Cor. 5. 18.

Q. *How*

Q. *How is he our King?*

A. By [g] governing all things, for the ſalvation of his Elect, and [h] deſtruction of his enemies. [g] Iſa. 9. 6, 7 [h] Pſa. 45. 5

Sect. XII.

Of the Myſtical union.

Q. *What is the ſecond thing to be conſidered in the Covenant of Grace?*

A. The application thereof to the Elect, giving them [a] part in Chriſt, and in all his benefits. [a] Heb. 3. 14.

Q. *What part have the Elect in Chriſt?*

A. They have firſt union with Chriſt, and ſecondly thereby communion.

Q. *How are the Elect united unto Chriſt?*

A. They are [b] knit unto Chriſt the Head, as Members of his Myſtical Body, by the Spirit of Chriſt, and by Faith. [b] Eph. 5. 30.

Q. *What is the Spirit of Chriſt?*

A. The Power of the Holy

Ghoſt [c] abiding, and working in all thoſe that are Chriſts, as the ſoul of ſpiritual life.

c Rom. 8. 9. Gal. 5. 25.

Q. *What is Faith?*

A. The firſt effect of the Spirit of Chriſt, [d] diſpoſing us to cleave to him, and the inſtrument whereby all graces are begun, and increaſed in us.

d Eph. 3. 16, 17.

SECT. XIII.

Of the Goſpel.

Q. *WHat is our Communion with Chriſt?*

A. The participation of the benefits, flowing from his ſeveral offices.

Q. *What benefit receive we from the Prophetical office of Chriſt?*

A. The [a] revelation of the Covenant of Grace, whereby we are made [b] wiſe unto Salvation.

a Matth. 11. 27.

b 2 Tim. 3. 15.

Q. *What means doth God uſe for the revealing of this Covenant?*

A. The means are of two ſorts, *viz.* Outward and inward.

Q. *What*

Q. *What are the outward means?*

A. The Word and the Sacraments.

Q. *What mean you by the Word?*

A. The [c] Goſpel preached, which containeth, and publiſheth the Promiſes of Salvation by Chriſt.

[c] Eph. 1. 13.

Sect. XIIII.

Of Sacraments.

Q. *What are Sacraments?*

A. [a] Seals, annexed by God to the word of his Grace, [b] aſſuring our part in Chriſt, and [c] binding us unto him in obedience.

[a] Rom. 4. 11. [b] Gal. 2. 27. [c] Rom. 6. 4.

Q. *What Sacraments are there of the Covenant of Grace?*

A. They be two ſorts, *viz.* ſome of the Old Teſtament, before Chriſt; others of the New, under Chriſt.

Q. *What are thoſe Sacraments of the Old Teſtament?*

A. Two, *viz.* [d] Circumciſion

[d] Gen. 17. 10.

for entrance into the Covenant;
e Exod. 12. 35 & 5. and the e Paſsover, for continuance and confirmation therein.

Q. *How many Sacraments are there of the New Teſtament?*

f 1 Cor. 12, 13. A. Two likewiſe, *viz.* f Baptiſm, for entrance; and the Lords Supper, for confirmation in the ſame Covenant.

Sect. XV.

Of Baptiſm.

Q. *What is Baptiſm?*

A. The Seal of our
a Tit. 3. 5. a new birth, and entrance into the Covenant of Grace.

Q. *What are the parts of this Sacrament?*

A. They are two; namely, firſt
b Eph. 5. 26. the b Element of water, with the action of dipping or ſprinkling the
c Matth. 28. 19. party baptized, c *In the Name of the Father, the Son, and the Holy*
d Heb. 9. 14. *Ghoſt.*

Q. *What is the other part?*

e 1 Cor. 6. 11. A. The d Blood and e Spirit of Chriſt,

Chriſt, waſhing away, both the [f] guilt, and [g] filthineſs of our ſins.

Q. *Who are to be baptized?*

A. Whoſoever belong to the Covenant; whether [h] of riper yeers converted to the Faith, or [i] children of Chriſtian Parents.

[f] Acts 2. 38.
[g] Ezek. 36. 25.
Rom. 6. 2, 3. &c.
[h] Acts 8. 37.
[i] Acts 2. 39. 1 Cor. 7. 14.

Sect. XVI.

Of the Lords Supper.

Q. *What is the Lords Supper?*

A. The Seal of our [a] Spiritual nouriſhment, and growth in the Body of Chriſt.

[a] Eph. 4. 16.

Q. *What are the parts of this Sacrament?*

A. Two, *viz.* firſt the [b] elements of Bread and Wine, diſtributed and received, according to Chriſts inſtitution.

[b] Matth. 26. 26, 27, 28.

Q. *What is the other part?*

A. The [c] Body and Blood of Chriſt, given by God, and received of us by Faith, for the [d] nouriſhment of our ſouls in ſpiritual life.

[c] Matth. 26. 26, 27, 28.
[d] Joh. 6. 54.

Q. *Who*

Q. *Who are to receive this Sacrament?*

A. Such, as profeſſing the true Faith of Chriſt, have duly [e] prepared themſelves.

[e] 1 Cor. 11.28.

Q. *How ought we to prepare our ſelves?*

A. By examining, and ſtirring up in our ſelves three notable graces.

Q. *What is the firſt?*

A. Knowledg of the will of God, eſpecially touching the matter of the Sacrament, [f] that we be able to diſcern the Lords Body.

[f] 1 Cor. 11.29.

Q. *What is the ſecond?*

A. [g] Faith to apply the promiſes of ſalvation unto our ſelves in particular.

[g] 2 Cor. 13.5. 1 Tim. 1. 15.

Q. *What is the third?*

A. [h] Repentance of our ſins paſt, with true [i] love of God, and of our Brethren.

[h] Zech. 12.10. [i] Jam. 4. 8.

Q. *How ought we to receive this Sacrament?*

A. In a reverent, and thankful remembrance of the love of Chriſt, who gave himſelf for us; with deſire to grow in Faith, and all holy Graces.

SECT.

SECT. XVII.

Of the Spirit and Faith.

Q. *WHat are the inward means, whereby God revealeth his Covenant of Grace?*

A. They are two, *viz.* the Spirit and Faith.

Q. *What is here meant by the Spirit?*

A. A ſpecial effect of the Spirit of Chriſt, [a] bearing witneſs with our ſpirits, that we are in Chriſt the children of God. *a* Rom. 8. 16.

Q. *What is here meant by Faith?*

A. That ſpecial Act of Faith whereby we [b] give credit unto the report of the Word and Spirit of Chriſt, touching our Salvation in particular. *b* 1 Joh. 5. 10. Joh. 3. 33.

SECT. XVIII.

Of Vocation.

Q. *WHat is the manner of revealing the Covenant of Grace?*

A. It is our [a] Vocation and Calling; when God, by the means aforeſaid *a* Rom. 8. 30.

aforesaid inviteth men to come unto him in Christ for salvation.

Q. *Are there not different kindes of Calling?*

b Matth. 22.14. *c* Psal.65. 4.

A. Yes; for [b] many are called outwardly, who are not chosen; but the Elect are [c] effectually perswaded to cleave unto Christ.

Sect. XIX.

Of the Church.

Q. *TO whom doth God reveal his Covenant of Grace?*

a Job 14. 22.

A. [a] Not to the world, but to his Church, called out of the world.

Q. *What mean you by the Church?*

b Eph. 5. 31,32. 1 Cor. 1.9.

A. The [b] whole number of Gods Elect, effectually called into fellowship with Christ.

Q. *Where is this Church of God?*

c Revel. 7. 1, &c. *d* Revel. 12.11.

A. Part already [c] triumphant in Heaven; part as yet [d] Militant on Earth, in the service, and warfare of the Lord Jesus.

Q. *Who are members of the Church Militant?*

A. As

A. As many as are living [c] Members of the Myſtical Body of Chriſt. [e] Eph. 1. 23.

Q. How may we know them?

A. Not by the [f] inward graces (onely known to God) whereby they are inviſible to us, but by the marks of viſible profeſſion. [f] 2 Tim. 2. 19.

Q. What are the true marks of viſible profeſſion?

A. The outward means appointed by God for the calling and gathering of his Saints, *viz.* [g] the Word preached, and Sacraments duly adminiſtred. [g] Matth. 28. 19, 20.

Q. Are we to joyn with all Churches that have theſe marks?

A. [h] Yea; neither muſt we ſeparate from any, farther then they ſeparate from Chriſt. [h] Phil. 1. 18. Cant. 1. 5.

Q. What diſtinction is there of the particular members of a Church?

A. Though all be the ſheep and family of Chriſt; yet [i] ſome are ſet over the reſt to feed them with the food of life, as the Miniſters; and [k] others to rule and order them outwardly, as the Magiſtrates. [i] 1 Cor. 11. 28. Luk. 12. 42. [k] Pſal. 78. 71, 72. 2 Chr. 34. & 32. 33. & 35. 2, 3.

SECT.

Sect. XX.

Of Justification.

Q. *What benefit receive we from the Priestly Office of Christ?*

a Rom. 8. 30. b Phil 3.9.

A. Our [a] *Justification* before God, through his righteousnes, imputed unto us, and [b] apprehended by us.

Q. *What righteousnes of Christ is imputed to us?*

c Heb. 7. 26. d Matth. 3. 15. e 1 Pet. 2. 24.

A. [c] The absolute integrity of our humane nature in him our Head, performing perfect obedience unto the whole Law of God; both by [d] doing whatsoever was required of us, and by [e] suffering what we deserved by sinning.

Q. *Who imputeth the righteousnes of Christ unto us?*

f 2 Cor. 5. 19, 21.

A. God, [f] who in Christ reconcileth the world to himself, not imputing their sins unto them.

Q. *How is this righteousnes of Christ apprehended of us?*

g Rom. 5. 1. & 10. 10. h Jer. 23. 6.

A. Onely by [g] Faith, which as the hand of the soul, taketh hold on Christ, *The* [h] *Lord our righteousnes.*

Q. *What*

Q. *What gain we, being thus juſtified?*

A. Our [i] ſins are pardoned, the [k] Favor, and Kingdom of God is purchaſed for us, and we admitted, as a [l] ſpiritual Prieſthood, to offer the Sacrifices of obedience, acceptable to God through Jeſus Chriſt.

i Acts 13. 38, 39. k Eph. 1. 6, 14. l 1 Pet. 2. 5.

Sect. XXI.

Of Glorification begun.

Q. *What benefit receive we from the Kingly Office of Chriſt?*

A. Our [a] *Glorification*, whereby our whole nature and eſtate is reſtored, according to the [b] Image of Chriſt our King.

a Rom. 8. 30. b Rom. 8. 29.

Q. *When is this benefit beſtowed on us?*

A. [c] Partly in this preſent life, but fully and perfectly in the life to come.

c Col. 3. 3, 4.

Q. *How are we glorified in this life?*

A. [d] Partly in our condition, which is made bleſſed; and partly in our nature, which is made holy.

d Rev. 20. 6.

Q. *How*

Q. *How are we bleſſed in our condition?*

A. Both in ſpiritual, and in outward things.

Q. *How in ſpiritual things?*

A. In that, being in Chriſt, we
e 1 Joh. 1. 3. are not onely admitted into [e] fellowſhip with God; but alſo are
f Gal. 4. 5. made his [f] children by Adoption,
g Rom. 8. 17. and [g] heirs of his glorious Kingdom; which even now, by [h] Faith
h Rom. 5. 2. we do in part fore-enjoy, and rejoyce in the hope thereof.

Q. *How are we bleſſed in outward things?*

i 1 Tim. 4. 8. *A.* With all the [i] promiſes of God, and his liberal bleſſings, concerning this life; which are all given
k Mark 10. 30. unto the faithful, with [k] reſervation of enduring the Croſs, when God ſhall ſee it good for us.

SECT. XXII.

Of Sanctification.

Q. HOw are we made holy in our nature?

A. By the Grace of Sanctifica-
a Tit. 3. 5. tion, which is the [a] renuing of our

[b] whole

[b] whole nature, according to the [c] Image of God, in righteouſneſs and true holineſs. *b* 2 Theſ. 5. 23. *c* Eph. 4. 24.

Q. *What are the parts of Sanctification?*

A. They are two; according to the powerful means, whereby they are wrought.

Q. *What is the firſt?*

A. [d] Mortification of ſin, wrought in us by the power of the death of Chriſt. *d* Rom. 6. 6, 7.

Q. *What is the ſecond?*

A. [e] Vivification, or quickning of us unto newneſs of life, by the power of Chriſt his Reſurrection. *e* Rom. 6. 4, 11.

SECT. XXIII.

Of the rule of Sanctification.

Q. *WHat is the rule and ſquare of our Sanctification?*

A. The [a] whole Word of God; that is, both the [b] Law, which requireth obedience; and the [c] Goſpel, which directeth us how to perform it. *a* Joh. 17. 17. *b* Jam. 2. 8. *c* 1 Tim. 1. 10, 11.

Q. *How*

Q. *How doth the Gospel direct us, in the obedience of the Law?*

d Joh. 5. 23. Phil. 2. 11. *A.* First, it [d] propoundeth God to be worshipped of us in Christ.

e 1 Thes. 5. 18. 2 Cor. 7. 1. Secondly, it [e] requireth obedience, in way of thankfulness for our redemption.

f Rom. 10. 6, 8. Thirdly, it [f] offereth, and conferreth to the regenerate, that which it requireth.

Q. *What is here meant by the Law?*

g Deut. 4. 13. *A.* Onely the Moral Law, compriſed by [g] God himſelf in the Decalogue, or Ten Commandments.

Sect. XXIIII.

Of the Decalogue.

Q. *Rehearſe the Ten Commandments.*

a Exod. 20. 1, &c. *A.* [a] God ſpake all theſe words, ſaying, *&c.*

Q. *What uſe is there of theſe words, I am the Lord thy God, that brought thee out of the Land of* Egypt, *out of the houſe of bondage?*

A. They are a Preface, enforcing the obedience of Gods Law; as proceeding from him, who is not onely

onely the Lord our [b] Maker, but alſo our God, [c] and Saviour.

[b] Pſa. 100. 3.
[c] 1 Tim. 4. 10.

Sect. XXV.

Of the firſt Commandment.

Q. *WHat is the firſt Commandment?*

A. [a] *Thou ſhalt have none other gods before me.*

[a] Exod. 20. 3.

Q. *VVhat is forbidden in this Commandment?*

A. [b] Original corruption, as the fountain of impiety, with all the ſtreams of ignorance, error, profaneneſs, pride, fleſhly confidence, carnal fear, or love, *&c.*

[b] Rom. 8. 7.

Q. *VVhat is required in this Commandment?*

A. [c] That we ſanctifie the Lord God in our hearts, yielding unto him in Chriſt, due Faith, Love, Fear, *&c.*

[c] Iſa. 8. 13. 1 Pet. 3. 15.

Sect. XVI.

Of the ſecond Commandment.

Q. *WHich is the ſecond Commandment?*

A. [a] *Thou*

A. [a] *Thou shalt make thee no graven Image, &c.*

Q. What is forbidden in this Commandment?

A. [b] Every form of worship, not prescribed by God himself, in his Word; and namely, the worship of [c] Images, or of God in Images.

Q. What is required in this Commandment?

A. [d] That we diligently, and decently, perform all parts of Gods worship prescribed, as hearing the Word, Prayer, receiving the Sacraments, *&c.*

a Exod. 20.4,&c.
b Matth. 15.9.
c Heb. 2. 18.
d Eccles. 4. 17.

Sect. XXVII.

Of the third Commandment.

Q. Which is the third Commandment?

A. [a] *Thou shalt not take the name of the Lord thy God in vain, &c.*

Q. What is forbidden in this Commandment?

A. [b] Every abuse of the Name of God, as by [c] swearing, [d] unreverent mention of him, or his Word, and Works; [e] hypocrisie, [f] evil life, dishonoring

a Exod. 20. 7.
b Mal. 1.6, 12.
c Jam. 5. 12.
d Gen. 16. 5.
e Tit. 1.2.
f Rom. 2. 24.

honoring the profeſſion of Religion, *&c.*

Q. *What is required in this Commandment?*

A. That we honor God, and his Religion [g] by our holy converſation; that we make [h] honorable mention of him, his Word, and Works; that we [i] ſwear by him truly, adviſedly, and rightly, *&c.*

[g] Matth. 5. 16. Tit. 2. 10.
[h] Pſal. 19. 1, 2.
[i] Jer. 4. 2.

SECT. XXVIII.

Of the fourth Commandment.

Q. *WHich is the fourth Commandment?*

A. [a] *Remember the Sabbath day to keep it holy, &c.*

[a] Exod. 20. 8, &c.

Q. *What is required in this Commandment?*

A. That we bear the Sabbath in minde, to [b] fit our ſelves for it; that we [c] reſt therein from our ordinary labors: finally, that with [d] joy, and deſire of profit, we perform the duties thereof.

[b] Luke 23. 54.
[c] Exod. 24. 21.
[d] Iſa. 58. 13.

Q. *What are the duties of the Sabbath?*

A. They are partly duties of *piety*,

e Acts 13. 14,15. & 20.7. as [e] hearing, reading, prayer, holy conference, *&c.* partly of [f] *mercy*, as visiting, and relieving the sick, and needy, and such like.

f 1 Cor. 16.2.

g Neh. 13. 15,&c. Q. *What is forbidden in this Commandment?*

h Exod.32. 6. *A.* The unhallowing of the Sabbath; by [g] minding, or doing our ordinary affairs; by [h] carnal

i Matth. 3. 4. rest, or pastime; by [i] taking liberty to sin; finally, by [k] being weary of

k Amos 8. 5. Mal.1. 13. holy duties.

Sect. XXIX.

Of the fifth Commandment.

Q. *Which is the fifth Commandment?*

a Exod. 20.12. *A.* [a] *Honor thy Father and thy Mother, &c.*

Q. *What is required in this Commandment?*

b Eph. 6. 15,&c. *A.* That [b] inferiors reverence, and obey their superiors; that [c] superiors so carry themselves, that they may be worthy of honor, and imitation; finally, that [d] equals afford due respect each to other.

c Eph.6. 4, &c. Tit. 2. 7.

d Rom. 12.10.

Q. *What is forbidden in this Commandment?* *A.* [c] Neg-

A. [c] Neglect, and diſobedience in inferiors; [f] indiſcreet carriage in ſuperiors; incivility among equals.

[e] Jude 8, 9, 10.
[f] 1 Sam. 2. 23.
[g] Matth. 23.6.

SECT. XXX.

Of the ſixth Commandment.

Q. *WHich is the ſixth Commandment?*

A. [a] *Thou ſhalt not kill.*

Q. *What is forbidden in this Commandment?*

A. Every hurt done, threatned, or intended to the ſoul, or body, either of [b] our ſelves, or of [c] our neighbors.

Q. *What is required in this Commandment?*

A. That we love and cheriſh, both the ſoul, and body of our [d] neighbor, as we would, and ought to do, [e] our own.

[a] Exod. 20. 13.
[b] Prov. 8. 35. 1 Kings 2. 23. & 18.28.
[c] Matth. 23.15. & 15.14. Matth. 5. 21,22,&c.
[d] Heb. 3. 13. Jam. 1. 27.
[e] Phil 2.12. Eph. 5.29.

SECT. XXXI.

Of the ſeventh Commandment.

Q. *WHich is the ſeventh Commandment?*

A. [a] *Thou ſhalt not commit adultery.*

[a] Exod. 20.14.

Q. What is forbidden in this Commandement?

A. All impurity, and fleshly pollution, in [b] thought, [c] word, or [d] action.

Q. What is required in this Commandement?

A. Chastity, and purity, in [e] heart, [f] speech, and [g] behaviour.

[b] Matth. 5. 28.
[c] Eph. 4. 29.
[d] Heb. 13. 4
[e] Mat. 5. 8.
[f] Eph. 4. 29
[g] 1 Thes. 4. 4.

Sect. XXXII.

Of the eight Commandement.

Q. WHich is the eight Commandement?

A. [a] *Thou shalt not steale.*

Q. What is forbidden in this Commandement?

A. The hindring, or abusing, of [b] our own wealth, or of [c] the wealth of our neighbour.

Q. What is required in this Commandement?

A. That we preserve, and further, both our own wealth, and our neighbours, by all [d] lawfull courses, and [e] honest dealing.

[a] Exod. 20 15.
[b] Prov. 23. 21. Luke 15. 13.
[c] Prov. 1. 11, &c. Amos 8. 4. &c.
[d] Eph. 4. 20. 1 Tit. 2. 10.

Sect.

SECT. XXXIII.
Of the ninth Commandement.

Q. *WHich is the ninth Commandement?*

A. [a] *Thou ſhalt not bear falſe witneſſe againſt thy neighbour.* a Exod. 20. 16.

Q. *What is forbidden in this Commandement?*

A. All [b] lying, diſſembling, equivocating, falſe ſpeaking, or ſurmizing; finally, whatſoever is contrary to truth, or good report. b Col. 3. 9. Eph. 4. 25. Apoc. 22. 15. Pſal. 15. 3.

Q. *What is required in this Commandement?*

A. That by [c] true ſpeaking, and judging, by [d] ſeaſonable commendation, and reproof; finally, by all means we maintain truth, and good name. c Pſa. 15. 2. Jam. 3. 17. d 1 Cor. 11. 21.

SECT. XXXIV.
Of the tenth Commandment.

Q. *WHat is the tenth Commandement?*

A. [a] *Thou ſhalt not covet, &c.* a Exod. 20. 17.

Q. *What is forbidden in this Commandement?*

b Rom.7.7 Jam.1.14. Matth. 15. 19.

A. Original corruption or [b] concupiscence, with all motions, proceeding there-from, contrary to the rule of charity, and the good of our neighbour.

Q. *What is required in this Commandement?*

c Pro.4.23

A. That we [c] watch over our hearts and outward senses, keeping our thoughts, and affections, within the Bounds of [d] contentment, and brotherly love.

d 1 Tim.6. 8. 1 Pet.1.22

Sect. XXXV.

Of Repentance.

Q. *THus far of the Rule of sanctification: what is the effect or exercise thereof?*

e Rom.12. 1, 2. f Esay 1.6. 17.

A. Repentance, which is a through change of our [e] purpose of heart, and [f] course of life, from evill, unto good.

Q. *How is this change wrought in us?*

g Zech.12. 10. h 2 Cor.7. 10.

A. By [g] looking on our Saviour, in the glasse of the Gospell with [h] godly sorrow for the sins wherewith we have pierced him.

Q. *How*

Q. *How may we know that our Repentance is true?*

A. By two notes: whereof the firſt is, if it extend unto the [i] hatred of all ſins, and [k] practiſe of all duties, without reſervation.

[i] Pſa. 119. 128.
[k] Pſ. 119. 6.

Q. *What is the ſecond note?*

A. If we ſhew our hatred of ſin, in [l] ſpirituall warfare againſt it, and our love of righteonſneſſe, in the practiſe of [m] good works.

[l] Heb. 12. 4.
[m] Mat. 3. 8.

SECT. XXXVI.

Of the ſpirituall Warfare.

Q. *WHat is the ſpirituall Warfare?*

A. The [a] withſtanding of all temptations unto ſin, from the [b] Divell, the [c] world, and our own [d] fleſh, by the power of the Grace of God.

[a] Eph. 6. 10, 11, &c.
[b] Eph. 4. 27.
[c] 1 Joh. 5. 4.
[d] Gal. 5. 24.

SECT. XXXVII.

Of good Works.

Q. *WHat is a good work?*

A. Whatſoever is done of us by the [a] power of grace,

[a] Phil. 4. 13.

b Rom. 12. 2. according to the b will of God, for c his glory, and our own, and others d good.

c 1 Cor. 10. 31.

d 1 Cor. 10 23. *Q. Who can doe good works?*

A. Onely the regenerate, who are e created a new for that purpose: and even they f imperfectly, because of the remainders of sin.

e Eph. 2. 10

f Gal. 5. 17.

Q. Are not some good works specially commended to us?

g Mat. 6. 1. &c. *A.* Yes, as g Prayer, whereto sometimes Fasting is to be joyned: and Almes.

Sect. XXXVIII.

Of Prayer.

Q. What is Prayer?

a Phil. 4 6. *A.* It is the a request of an humble heart unto God, in the b name of Christ, with c assurance to be heard.

b Joh. 14. 14.

c Jam. 1. 6.

Q. For whom must we pray?

d 1 Tim. 2. 1. *A.* For d all men, even e our enemies: but especially for such as are our f brethren in Christ.

e Mat. 5. 44.

f Eph. 6. 18

Q. How, and for what must we pray?

g 1 Joh. 5. 14. *A.* g According to the will of God

God, and the directions we have out of his Word.

Sect. XXXIX.

Of the Lords Prayer.

Q. *WHat directions have we for prayer in the word of God?*

A. Many precepts, and platforms of holy prayers: but eſpecially, [h] that moſt abſolute form, and pattern, delivered by our Saviour himſelf, called the *Lords Prayer.*

[h] Mat. 6 9. &c. Luk. 11. 2. &c.

Q. *What are the words of the Lords Prayer?*

A. Our Father which art in heaven, &c.

Q. *Why are we taught to call God (Father?)*

A. That we might come before him, as children, with [i] reverence, and [k] confidence.

[i] Mal. 1. 6. [k] Pſa. 103. 13.

Q. *Why are we directed to call him* (our) *Father?*

A. That we might be put in minde to [l] be at peace one with another, and to [m] pray one for another, as well as for our ſelves.

[l] Mat. 5. 23 &c. 1 Tim. 2. 8 [m] Jam. 5. 16.

Q. *Wherefore are we directed to ſay,* (which art in heaven?)

A. To encreaſe both our reve-
n Eccl. 5. 1. rence [n] of him, who is ſo high above
o Luk. 11. 13. us, and our [o] confidence in him, who can & will do all things for us.

SECT. XL.

Of the firſt Petition.

Q. *How many Petitions are there in the Lords Prayer?*

A. Six: whereof the three firſt concern God: and the three latter our ſelves.

Q. *Why are thoſe Petitions firſt placed that concern God?*

a Job. 22. 27, 28. *A.* To teach us to [a] prefer the glory and ſervice of God, before our own good.

Q. *What are the words of the firſt Petition?*

A. Hallowed be thy name.

Q. *What doe we aske of God in this Petition?*

A. That God, who in himſelf, his word, and works, is moſt holy,
b Pſal. 96. 8 and glorious, may be [b] acknowled-
1 Pet. 2. 9. ged and honoured for ſuch by us.

SECT.

SECT. XLI.
Of the ſecond Petition.

Q. *WHat are the words of the ſecond Petition?*

A. Thy Kingdom come.

Q. *What doe we crave of God in this Petition?*

A. That the [a] Kingdome of ſin, and Satan, being more and more aboliſhed, [b] Chriſt may now raign in our hearts by grace, and [c] we with him for ever in glory.

[a] Act. 2 6. 18. Col. 1. 13.
[b] Col. 3. 15. 16.
[c] 2 Tim. 2. 12.

SECT. XLII.
Of the third Petition.

Q. *WHat are the words of the third Petition?*

A. Thy will be done in earth, as it is in heaven.

Q. *What doe we aske of God in this Petition?*

A. That [d] renouncing the will of Satan, and our own corrupt inclination, we may [e] readily, and [f] heartily, obey the will of God; following in our meaſure, the example of the [g] Angels and Saints that are in heaven.

[d] 2 Tim. 2. 25.
[e] Pſa. 119. 60.
[f] Col. 3. 23.
[g] Pſa. 103. 20.

Sect. XLIII.

Of the fourth Petition.

Q. *What are the words of the fourth Petition?*

A. Give us this day our daily bread.

Q. *What doe we beg of God in this Petition?*

A. [a] Such a portion of outward blessings, as God shall see meet for us: together with [b] grace to be contented with our allowance.

a Pro. 30. 8. Gen. 28. 20.
b Phil. 4. 11, 12.

Sect. XLIV.

Of the fifth Petition.

Q. *What are the words of the fifth Petition?*

A. And forgive us our debts, as even we forgive our debtors.

Q. *What doe we crave of God in this Petition?*

A. That God would [c] assure us daily of the forgiveness of our sins, for Christ his sake; working in us a [d] mercifull affection, to forgive, for his sake, such as have offended us.

c Job 33. 24. Psa. 35. 3. Jer. 14. 7.
d Col. 3. 13.

Sect.

SECT. XLV.

Of the ſix Petition.

Q. *WHat are the words of the ſixt Petition?*

A. And lead us not into temptation, but deliver us from evill.

Q. *What doe we aske of God in this Petition?*

A. That ſin may not onely be pardoned unto us, but dayly [c] mortified in us: and we either [d] kept by the providence of God from temptations, or [e] preſerved by his Grace being hurt thereby.

[c] Rom. 6. 1, 2.
[d] Pro. 30. 8 2 Cor. 12. 8.
[e] 1 Cor. 10. 13. 2 Cor. 12. 9.

SECT. XLVI.

Of the Concluſion and circumſtances of Prayer.

Q. *WHy are we taught to adde thoſe words,* (For thine is the Kingdome, the power and the glory, for ever, and ever?)

A. That we may firmely beleeve that [f] God the mighty, and everlaſting King, [g] can and [h] for his own glory, will grant the things we have thus demanded.

[f] 1 Tim. 1. 17.
[g] Eph. 3. 20.
[h] Jer. 14. 7, Eze. 36. 22. Pſal. 35. 27.

Q. *Why*

Q. Why are we taught to conclude with this word (Amen?)

A. That thereby we may ſignifie not onely our [i] fervent deſire, that ſo it may be, but alſo our [k] faith, that ſo it ſhall be, as we have prayed.

i Jam. 5. 16
k Jam. 1. 6. Rev. 22. 10

Q. What other circumſtances are there required in Prayer?

A. In private Prayer, [l] ſuch words, geſtures, &c. as may expreſſe our reverence, and faith towards God: in publike prayer, [m] ſuch, as may alſo witneſſe our Communion one with another, and deſire of mutuall edification.

l 1 Cor. 14. 2. 1 Kin. 18. 42.
m 1 Cor. 14. 15, 16, 40.

SECT. XLVII.

Of Faſting.

Q. When muſt faſting be joyned unto Prayer?

A. When we deſire to [a] avoid ſome great evill, or to [b] obtain ſome great mercy at the hand of God.

a 1 Sam. 7. 6. Eſth. 4. 16.
b Neh. 1. 4 Act. 10. 30

Q. What is faſting?

A. The [c] chaſtizing of our nature, and laying a ſide of the delights

c Joel 2. 16

lights of ſenſe, for a time; and that with reſpect to a ſpirituall buſineſſe.

Q. What is that ſpirituall buſineſs?

A. An extraodinary endevour of [a] humbling our ſelves, and of ſeeking the face, and favour of God. [a] Ezra 8. 21.

SECT. XLVIII.

Of Almes.

Q. WHat is Almes?

A. It is a [b] duty of Chriſtian love, whereby [c] ſuch as have this worlds good, doe [d] freely impart to ſuch as are in want. [b] Deu. 15. 7 Heb. 13. 16 [c] 1 Ioh. 3. 17. [d] 2 Cor. 9. 7.

Q. Who muſt give Almes?

A. Whoſoever hath [e] ſuch a portion, out of which, by frugality, ſomething may be ſpared. [e] 1 Tim. 6. 17, 18. Luk. 21. 3.

Q. To whom muſt Almes be given?

A. To [f] thoſe onely whom God by his providence, hath made poor, unleſſe [g] preſent extremity diſpenſe with the conſideration of the perſon [f] Deut. 15. 7. 11. [g] Luk. 10. 33.

Q. How muſt we give?

A. We muſt [h] ſow liberally, that we may reap alſo liberally: yet with reſpect to [i] our own ability, and the [k] condition of the receiver. [h] 2 Cor. 9. 6. [i] 2 Cor. 8. 13. [k] 2 Cor. 9. 12.

Q. With

Q. With what affection must Almes be given?

A. With [l] humility before God, [m] compassion of our poor brother, [n] cheerfulness, and [o] singleness of heart.

[l] Mat. 6. 1. &c.
[m] Ps. 112. 4.
[n] 2 Cor. 9. 7.
[o] Rom. 12. 8.

Sect. XLIX.

Of Death, and particular Judgment.

Q. WHat is the dealing of God with man after this life?

A. The bringing of all men unto Judgment.

Q. How are all men brought to Judgement?

A. Two ways: *viz.* [a] severally at the hour of every ones death, and [b] generally at the last day.

[a] Heb. 9. 27
[b] Act. 17. 31.

Q. How are men judged in the hour of death?

A. God then pronounceth, and the conscience apprehendeth the sentence of absolution, or condemnation: and the [c] soul is accordingly convayed into joy or misery.

[c] Luk. 16. 22, 23.

Sect. L.

Of the preparation to the last Judgment.

Q. *What is the judgment of the last day?*

A. The great Assise of the whole world, wherein [a] all men shall appear before the judgment seat of Christ, to recive according to that they have done in this life.

[a] 2 Cor. 5. 10. Eccl. 12. 41.

Q. *When shall this day be?*

A. [b] It is not for us to know the times; onely we know that [c] he that is to come, will come, and will not tarry.

[b] Act. 1. 7. [c] Heb. 10. 37. 2 Pet. 3. 9.

Q. *How shall Christ come to Judgment?*

A. Even in his [d] humane body, but [e] with unspeakable glory; attended with all the holy Angels of God, and with the [f] shout of an Arch-Angell.

[d] Act. 1. 11 [e] Mat. 25. 31. [f] 1 Thes. 4. 16.

Q. *How shall all men be brought into the presence of Christ the Judge?*

A. § The dead shall be raised with their own bodies, and the living changed, and that in a moment,

[g] 1 Cor. 15. 52.

ment, at the ſound of the laſt trumpet.

Q. *Shall the reſurrection of the Elect, and the reprobate be the ſame?*

a 1 Cor. 15 52, 53. A. No: For [a] the Elect ſhall riſe with glorious bodies: but the Reprobate with bodies full of uncomlineſſe.

Q. *How ſhall men appear before Chriſt?*

b Luke 21. 18. 1 Theſ. 4. 17. c Rev. 1. 7. & 6, 15, 16 A. [b] The Elect ſhall with joy be caught up to meet the Lord: but [c] the Reprobate with horror ſhall be drawn into his preſence.

Sect. LI.

Of Examination and ſentence.

Q. *How ſhall men be tried in this Judgment?*

a Rom. 2. 12, 15. A. [a] According to the Will of God, manifeſted unto them by Nature, or by Scripture: and the teſtimony of their own conſciences, touching their obedience, or diſobedience thereto.

Q. *Shall*

Q. *Shall the Elect undergoe this triall?*

A. Yea, but with great favour; for [b] not their ſins, but their good works onely, ſhall be remembred; and thoſe not ſtrictly cenſured, but only produced, as [c] proofs of that faith in Chriſt, whereby they have [d] entrance into the Kingdome of God.

[b] Ezek. 18. 22. Rev. 14. 13
[c] Jam. 2. 14. &c.
[d] 2 Pet. 1. 10, 11.

Q. *How ſhall ſentence be pronounced?*

A. Chriſt the Judge ſhall award unto [e] the Elect the bleſſed Kingdome promiſed: and to [f] the Reprobate the curſe of everlaſting fire, [g] which they have deſerved.

[e] Mat. 25. 34.
[f] Mat. 25. 41.
[g] Rom. 6. 23.

Sect. LII.

Of the Execution of the laſt Judgment.

Q. *How ſhall this ſentence be executed?*

A. [a] Chriſt by his Almighty power, and miniſtry of Angels ſhall [b] caſt

[a] Mat. 25. 46.

b Rev. 20. 10. 15.
c Ioh. 14. 3 1 Thes. 4. 17.

b caſt the Devils, and wicked men into hell fire: and after c carry up the righteous with himſelf, into the bliſſefull, and everlaſting Kingdome of glory.

Eccl. 12. 13, 14.

Let us hear the end of all: fear God and keep his commandements: for this is the whole of man.

For God will bring every work unto judgment, with every ſecret thing, whether it be good or evill.

A SHORT PRAYER FOR THE MORNING.

ETernal and Almighty Lord God, who in unſpeakable Wiſdom and Goodneſs, haſt made all things for the good of man, and man with al, and aboveal things, for thine own glory: We humbly acknowledg our ſelves to be utterly unworthy of the leaſt of all thy mercies, which we either enjoy, or deſire to enjoy. For (O Lord) we are not onely weak Creatures, unable to give unto thee firſt, that we ſhould be recompenſed; but alſo

ſinful

ſinful and unthankful wretches, not rendering unto thy Majeſty, according to thy kinde and gracious dealing with us. Thou createdſt us, O Lord, in thine own Image, endued with wiſdom and true holineſs, adorned with all bodily perfections, advanced unto dominion over all thy Works of wonder; but we all in *Adam* by breaking thy Covenant, forfeited our birthright, defaced thine holy Image, and made our ſelves more vile then the beaſts that periſh. Thus we are born into the world an increaſe of ſinful men; full of ignorance and vanity of minde, of rebellion and obſtinacy of heart, ſecure in conſcience, perverſe in affections, unbridled in appetite, utter enemies unto thine Holineſs; careleſs to know or ſeek after thee, unwilling either from thy bleſſings, or from thy judgments to take knowledg of thee. Yea, Lord, when thou cauſedſt the light of thy glorious Goſpel to ſhine unto us, our fooliſh heart deſpiſed that Light, and preferred darkneſs before it, becauſe our deeds were

were evil; ſo that if thou hadſt not given us, as well ſight as light, and a minde, as well as means, to know thee who art true; even to this day our eyes had been ſtill blinded by Satan, the god and prince of the darkneſs of this world. But bleſſed for ever be thy glorious Name, who for thine own mercies ſake, not our merit, and by thine own Almighty Power, without any diſpoſition or concurrence on our part, haſt effectually called us unto the knowledg and obedience of thy Goſpel. But what can we plead for our ſelves, O Lord, that have walked unworthy of this thy great Grace, and as much as in us lieth, again defaced thine Image in us, even the new Creature? For ſince the time that we gave our names unto Chriſt, and profeſſed our ſelves to be of his party, we have many ways, and many times, treacherouſly joyned with Satan, with the world and our own corruption, to ſin againſt the honor of our Saviour, and againſt the light of knowledg, which ſhineth into our conſciences;

ſciences; ſo that by our diſobedience and rebellion, we have weakned the cauſe of thy Truth, and opened the mouth of the Adverſary to reproach the holy Goſpel of thy Son Jeſus Chriſt, which we profeſs. Finally, our whole courſe and converſation aboundeth with continual breaches of all thy righteous Laws, and is ſhamefully barren of thoſe fruits of righteouſneſs, which by Jeſus Chriſt ſhould redound unto thy praiſe and glory. Wherefore, O Lord, we freely confeſs againſt our ſelves our great wickedneſs; we judg our ſelves worthy to be deſtroyed for all our iniquities; we abhor our ſelves and repent before thee in duſt and aſhes; we flie onely to thy rich Mercy and Grace in Chriſt Jeſus; beſeeching thee for his ſake to have mercy on us, with his blood to waſh and cleanſe us from all our ſins, in his face and countenance to behold us, in his abſolute merit and mediation favorably to accept us. So ſhall there be no condemnation for us, being in Chriſt Jeſus, who was made ſin for

us,

us, that we might be made the righteousnes of God in him.

Further, O Lord, that we may soundly assure our selves that we are in Christ, and withal be enabled to walk more worthy of thy Grace, we beseech thee make us more and more partakers of the Spiritual power, both of the death and life of Christ. Let the power of his death mortifie in us all carnal and sinful lust; let it crucifie the world unto us, and us unto the world; let it dull and dead our hearts unto the allurements of sin; let it make us senseles or careles of the discouragements that are, or may be offered in the way of wel-doing; let it arm us with this minde, rather to suffer any trouble, and forbear any pleasure, then by sinning against thee, to hazzard the peace of a good conscience. On the other side, let the quickning power of the life of Christ revive our dead nature unto new obedience; let it inflame our hearts with the love of thy Majesty; let it make thy Word savory unto us, and more desireable

then

then our appointed food; let it teach us reſolutely to ſhake off all impediments, carefully to redeem all occaſions, and gladly embrace all opportunities of doing good. Finally, unto all thoſe good purpoſes, work in us, by thy holy Word and Spirit, a daily encreaſe of living and ſaving Faith. O Lord, it is thine onely unſpeakable gift; without whom it is no more poſſible to beleeve that which thou promiſeſt, then to perform whatſoever thy Law requireth. Thou therefore, O Father, for Chriſt Jeſus ſake, by the powerful operation of thy Spirit, work and encreaſe in us this Mother Grace. Teach us ſo to lay hold on Chriſt, and lodg him in our hearts, that we may not onely apply, and aſſure unto our ſelves, all the promiſes of life and mercy, but alſo cleanſe our ſelves from all filthineſs of the Fleſh and Spirit, and grow up unto full holineſs in the fear of thy Majeſty.

And now, Lord, for outward things, we ſubmit our ſelves to thy wiſe and fatherly providence; one-

ly

ly beſeeching thee, to give us this day what thou knoweſt needful and behoveful unto us for the day. Lord feed us with food convenient for us; give us ſuch a portion of health, maintenance, credit, and all outward comforts, as may make us thankful and ſerviceable unto thee. And above all, give us Grace to employ and improve all thy bleſſings, as thy Talents to the furtherance of the work thou haſt given us to do. Lord give us every day (but eſpecially on thy Sabbath days) more then a natural and common uſe of thy good Creatures. Let us in all things taſte and ſee, how ſweet and gracious a God thou art. Let thy good bleſſings be, not as a wall, to ſtop our ſight, that we may not look beyond them; but as a Glaſs, through which we may the better diſcern thy love and faithfulneſs towards us concerning Heavenly things. Let us ſerve thee with an upright heart, in the duties and buſineſſes of this day; bringing the general profeſſion of Religion into particular practiſe, ac-

cording to our ſeveral callings. Lord let us never be a burden unto humane ſociety, nor a blemiſh unto the profeſſion of Chriſtianity, by idleneſs, or inordinate living. Make our labors and endevours fruitful and beneficial, not onely unto our ſelves, that we may eat thereof, and rejoyce before thee, but alſo unto all others whom they concern, that they may praiſe thee with us, and for us.

Bleſs thy whole Church, O Lord, and build it up more and more in perfect beauty. Take pity on thoſe thine elect, that walk yet in darkneſs, and cauſe the Light of thy Goſpel of Grace to ſhine unto them. Confirm thy gracious Work in thoſe, who have received the firſt fruits of thy Spirit. Comfort ſuch as mourn for ſin. Fulfil the deſires of all that truly long and ſigh after thee. Support, and cure the infirmities of all that are humbled under thine hand, and that have ſeen affliction in the Rod of thy viſitation. Preſerve the good Land wherein we live; make us more thankful

thankful for all thy rich bleſſings, and our manifold mighty deliverances. Save thine Anointed Servant, our Soveraign Lord King *Charls*, with our gracious Queen *Mary*, and the Royal Progeny. Aſſiſt with thy Spirit, and Grace, all that are in authority; ſanctifie all thoſe whom thou employeſt in the work of the Miniſtery. Remember in ſpecial Mercy, thoſe, whom thou haſt knit unto us in the bands of conſanguinity, affinity, neighborhood, or Chriſtian amity: Finally, unto all thine, and ours, vouchſafe Peace and Mercy, through Jeſus Chriſt thy dear Son, our alone Redeemer and Saviour. To whom with thee, O Father, and thy holy Spirit, one God, and King everlaſting, be rendred all honor, ſervice and thankſgiving, for evermore. *Amen.*

A ſhort PRAYER for the EVENING.

O Almighty God, King of Glory, Father of Eternity, who dwelling on high, abaſeſt thy ſelf to behold things in Heaven and in Earth, and being the firſt and the laſt, giveſt beginning and ending to all times and affairs wherein thy Creatures are imployed; we acknowledg with humble and thankful hearts, the riches of thy bounty afforded us, thine unworthy ſervants, as well this day now paſt, as in the whole courſe of our lives. Thou, O Lord, haſt made us, and that fearfully and wonderfully; thou haſt been our hope from our Mothers Breſts. Thou haſt lengthned the days of our life unto this hour, and therein haſt ſhewed us many mercies. Thou haſt freed our Bodies from diſeaſes and dangers, our names from reproach, our ſubſtance from ſpoil, our liberty from violent and unjuſt reſtraint.

Thou

Thou haſt ſtrengthned us unto labor, ſatisfied us with thy good Creatures, cheered our hearts with the fellowſhip and love of thy people, our fellow ſervants; and bleſſed our endevours with ſucceſs through thy good providence. Thou haſt heard our Prayers, accompliſhed our deſires, turned away our fears, mitigated our troubles, and put an end from time to time to all our afflictions. Thus haſt thou ſhewed thy ſelf to be the God, that delighteſt in the proſperity of thy ſervants. But, O Lord, how can we worthily magnifie thy mercy towards us in Jeſus Chriſt? In whom thou haſt, from all eternity, appointed an Heavenly Kingdom unto us; by whoſe Word thou haſt called us; by whoſe blood thou haſt redeemed us; by whoſe Spirit thou haſt ſanctified us, and ſealed us unto the day of Redemption: In whom we have this liberty, to call thee *Abba* Father: In whom, and with whom, all earthly bleſſings are given unto us, not onely for our bodily comfort, but alſo as

pledges of our Heavenly Inheritance. O, how dear therefore are thy thoughts of mercy unto us, O Lord! how great is the ſum of them! Bleſſed Father, enlarge our hearts to comprehend thy love and incline them to love thee, who haſt ſo loved us.

But let us mourn and be aſhamed that we have returned nothing unto thy Majeſty, but hatred for thy good will. Let it ſtrike our hearts, that we have abuſed thy bodily bleſſings unto covetouſneſs, or intemperance; thy patience unto preſumption; the Grace of thy Goſpel unto licentiouſneſs in ſinning. Let us abhor our ſelves, that we have prophaned thy Sabbaths, deſpiſed thy Word, quenched thy Spirit, unhallowed thy Name, and many ways defiled the holy Profeſſion we have taken upon us. Let us repent in duſt and aſhes, for our wilful blindneſs of minde, hardneſs of heart, remoreleſneſs of conſcience; whereby we have reſiſted the work of thy Grace in us. Thou, O Lord, wouldſt have purged us, and we would

would not be purged; thou wouldst have cured us, but we would not be cured. These, and all other our sins, O Lord, let us recount before thee, with true sorrow and astonishment of heart. But do not thou, O Father, straightly mark iniquities; nor deal with us as we have deserved. Truth Lord, unto us belongeth nothing but confusion and condemnation; but unto thee compassion and forgiveness, though we have grievously rebelled against thee. Thou hast in thy Word proclaimed thy self unto us to be the Lord, merciful, and gracious, slow to anger, forgiving iniquity, transgression, and sin; thou hast made many faithful promises, that thou wilt be found of them that seek and sue for mercy unto thee. Thou hast satisfied thy Justice in the accursed death of thy Son, our surety and Saviour, Jesus Christ, for the sins of the whole world of thine elect. Thou hast given us of thy Spirit, whereby even we, sinful wretches, are taught, and inclined, to forgive for thy sake such as have offended

us: how much more wilt thou ſhew thy ſelf a faithful and merciful God to pardon all our ſins, and to cleanſe us from all unrighteouſneſs? Wherefore, O Lord hear, O Lord forgive, O Lord conſider, and give a gracious anſwer unto our ſupplication, for the Lords ſake.

Yea Lord teach us to riſe up with thy Majeſty, againſt our ſins, that our war with them may aſſure us that we have peace with thee. Let us not be ſuch Traitors to thy Majeſty, as to harbour thine enemies. Break off in every one of us the wicked cuſtomes of ſinning: aboliſh the power and dominion thereof: crucifie the love and affection thereto. Let us, in the bloudy paſſion of our dear Saviour, ſee the ugly face, heare the dreadfull cry, and feel the intolerable burthen of our tranſgreſſion. And let us not, as if the load were yet too light, let us not (bleſſed God) adde more unto the weight and meaſure of our ſins; but rather let us, in our proportion, bear part in the ſufferings of our Saviour; ceaſing from ſin

for

for his ſake, who for our ſakes refuſed not to offer up his innocent ſoul a ſacrifice for ſin.

Lord teach us to doe thy will. Knit our hearts unto thee, that we may fear thy name. Let thy good Spirit lead us in all the paths of righteouſneſſe, and make our barren nature fruitfull in good works. Quicken us, O Lord, for thy names ſake, with the life of grace: and ſtabliſh our hearts with thy free Spirit. Teach us freely to ſubmit our ſelves to the eaſie yoak and light burthen of our Lord Jeſus Chriſt. Let thy grace ſo frame us unto hearty obedience, that thy commandement may not be grievous unto us. Let thy love in Chriſt Jeſus be ſo ſhed abroad in our hearts by the holy Ghoſt, that no difficulties may diſcourage us in the way of well doing. Let the meditation of the glorious Kingdome prepared for us, ſo poſſeſſe and affect us, that the love of this preſent world may ſeem baſe and unworthy of us. Let the expectation of the ſudden comming of our Lord Jeſus Chriſt ſo awaken

awaken us, that the momentany pleaſures of ſin or cares of this life, may not lull us aſleep, and enſnare us.

Watch over us this night by thy gracious providence, preſerve us from the dangers of the darkneſſe: refreſh us with the moderate uſe of thine ordinance of reſt and ſleep: raiſe us up with health of body, and chear of heart, to the duties of the next day. Let thy kindneſſe and mercy follow us all the days of our life. Bring us in peace with good report, eſpecially with a good conſcience, unto the bed of the grave; that after the ſleep of death, we may awake unto bleſſed immortality.

Preſerve thy whole Church, and adde thereto, from day to day, ſuch as ſhall be ſaved. Be mercifull to this Land: forgive the common and crying ſins of profaneneſſe, worldlineſſe, cruelty, and abuſe of thy long patience, and liberall bleſſings; eſpecially of thy Goſpell. Give grace unto all eſtates, truely to return unto thee, and to ſeek thy

thy face and favour. Eſpecially powre down a liberall ſhower of all bodily and ſpirituall bleſſings on the Kings Majeſty, with the Queen, and Royall family; ſanctifie, and aſſiſt the Magiſtrates, and Miniſters. Continue theſe bleſſings of Peace, and of thy Goſpell, unto the poſterity after us. Bleſſe all that love us, and are by any bond linked, or allied unto us. Yea, take pity of thoſe that cauſeleſly hate us. Shew us all, O Lord, thy mercy in this life, and in the life to come, grant us thy ſalvation; through Jeſus Chriſt, thine onely Son, and our alone Saviour. To whom with thee, O Father, and thy bleſſed Spirit, be all praiſe, power, dominion, and obedience, henceforth and for ever. *Amen.*

FINIS.